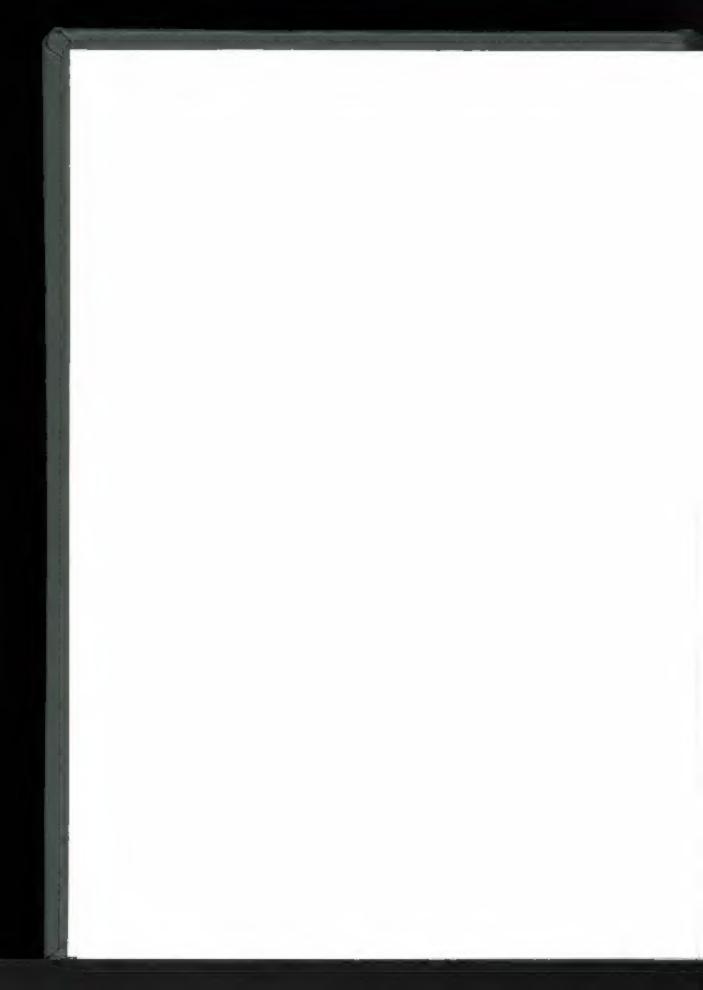


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# EPILEPSY IN BABYLONIA

# **CUNEIFORM MONOGRAPHS**

Edited by

M. J. Geller, S. Maul and F. A. M. Wiggermann

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# EPILEPSY IN BABYLONIA

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M. Stol

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#### PREFACE

This book intends to give a survey of how the Babytonians viewed and treated ep lepsy The most famous passage is a section in the Code of Hammurabi on epilepsy as a hidden defect in purchased slaves, but there is much more. One has to turn to the medical texts. It order to get more specific information. Among these the Diagnostic Handbook is of prime importance; it gives the symptoms of many varieties of epilepsy and related ailments and adds a diagnosis and a prognosis. The diagnosis is sheer magic" in that the Babylonians only recognized supernatural causes of disease, often named the "hand" of a god or demon. To the student of medicine this can be disappointing but even so a challenge to diagnose those symptoms by modern means. This is what J.V. Kinnser Wilsen and I. H. Reynolds did in a recent article. Lam not graftfield to attempt such an uncertaining and am happy that this job has been done already. for Riblet XXVI. Another approach of ancient medicine is that of "ethnomedicine" non-Western dultures have their own categor zations of cocases and the callural anthrope log state es to make the underlying releves plant. Although an amateur, I will try to follow this ricit iid in my own way — certainly too naive — by viewing epilepsy in the context of other diseases as seen by the Babylonians, the Diagnostic Handbook dself already pals one on this track. The attitudes of other ancient cultures of the Mediterranean world will be examined, hoping that they had some traditions in common

It was the sharp photo of a cuneiform text dealing with epitepsy that was for me the need ve to stacy this disease more closely. Mr J V. Kinnier Wilson (Cambridge) had this proto reproduced in one of his articles on Babbonian medicine (1782) but did not discuss it there, only later in 1996, was he to publish a translation of the text of a non-Assyriological journal Meanwhile we had discovered har at motion interest in this lopic which led to a lively correspondence on the textual problems. Later on Dr M J. Geller (Landon) became interested and in his selfless was made a copy of the feet to be incorporated in this publication. I had already studied the original in the British M iscum in December 1987. I am grateful to the Trustees of the British Malseum for their permission to publish this text in hal. Dr 11. Finkel (London, showed me his provisional transliterations or copies of some related texts which will be summarized here. Many other persons pointed on thome interesting details and additional interature. They will be given credit for the ribility in the text of this book.

Mr M J E. Richardson (University of Minichester) took on the task of correcting the English of the manuscript. He not only removed solecisms and had idiom but a so improved on the style by making it more rigid. I am most grateful for the menculous work that he has done

The abbreviations used are those common in Assymblogical elevature see the lists of abbreviations in the dictionatres, Akkadisches Handwörterbuch (AHw) and The Chicago Assyrian Dictionary (CAD)



#### I INTRODUCTION

What actually is epilepsy and by what ways can one heal the person suffering from it? The answers given to these two questions over the centuries must involve the study of the history of medicine. The standard work on the history of epilepsy was written by Owse. Temkin. The Falling Suckness: A History of Epidepsy from the Greeks to the Be ginnings of Modern Neurotogy second edition, revised (The Johns Hopkins University Press, Baltimore and London 1971). The First of tion had appeared in 1948. An older book, on opilopsy in Classica. Ant quity was written much earlier by a village doctor in Oude Westing. The Netherlands). E.D. Balamann. De Hedige Liekte. Ern histrage tot de geschiedens der geneeskunde in de Oudheid (Nijgh & Van Dumat. Rotterdam 1923).

#### Greek sources

Since the earliest times op lopsy was considered a disease of a marked supernatural character in "sacred disease" that could be driven out only by magical means. It was to Epipocrates eternal credit that he rejected this behel complatically and looked for natural causes and a rational therapy. His small book *On the Sacred Disease* written somewhere between 430 and 400 B.C., was a turning point in the way man viewed epilepsy. Indeed this tractate became—and still is—the symbol for a rational way if practising medicine because he rejects magic so vehicinently. Elsewhere in his ocurve, the "lather of medicine, is far less polemical, he simply does not deem it worth mentioning supernatural explanations or freatments of disease.

Hippocratese aimed that this disease is as "sacred" as any other. He did not so mach expect to the divine element in opileps, but rather attacked "the notion of super aid it a intervent on innatural phenomena as a whole ( ) is sensition we have to deal with the divine the ovine is in no sense supernatural writes I and So Happocrates could give the advice to take the sick into the temples (and) there by sacribe, and prayer to mak, supplication to the gods." Hippocrates criticises the concept "sacred" than exist if way more hidden is his avoidince of the traditional work for disease in any erit Creek notions with its superstitions, wertones, he prefers the scentific term noseme. We cannot science the fact that his own interpretation of the disease was based on faulty and purely theoretical premises sounding rather absorb to the modern reader. But let us remain modest, epilepsy stall is largely unexplained and it was and

<sup>4</sup> Bannauri Sagraman, we men up Cerman. In January 2017, 225, 2, 32. A first of recent Cales on epilepsy will be given in the Nation Bellings play in the end of this beside.

the 1 are V1 th? Creavement of Jones 145

<sup>&</sup>lt;sup>3</sup> Ocen Person Allgorium Kuministe etchnungen im Corpus Hippocraticum (476) 77 1 3 esp 82 89 notatis an in em. o Morb Saut

Lanya 20-24 Jeman, 54

remains Hippocrates who showed mankind the way out of the realm of magical lore

We do not know much about the superstitions on epilepsy in agreent Greece before, during and even after Hippocrates, actually the potent is in his own book are our main source. Already in Classical Antiquity there was a decossion about what the word "sacred" in the name of the disease stands for " More than twenty years ago, Gud and Lanaca wrote a small book trying to find out what exactly Hippocrates was inveighing against she gave her book the title Medicina magical engigence populate in Greeca fino aid eta di Ippocrate (Rome 1967). This title is somewhat misk ading in being too general she predominantly examines the magical not ons the Greeks had on epilepsy in Hippocrates' time.

The standard works by Baumann and Temk in do not pay much attention to the dark "prehistory" and "magic" about epilepsy. For these scholars, the history of epilepsy starts with the enlightened father of Medicine. This book is chapter on that prehistory. It is that gap. But beforehand it is pethaps not out of place to say something about the "magic" surrounding epilepsy in the Classical world, which persisted and remained virulent after Hippogrates.

To be sure, ancient scientific medical scholarship after Hippocrates no more reckoned with demonal powers engendering epilepsy and located its causes in the brain. the heart, the stomach, the hands or feet." The therapy too, was rational but must have been of 19th avail because the disease remained incurable. Almost axia consequence, we see how in later Greek and Reman authors alog hids of remedies strongly smelling of magic are creeping in hi kid plays an important role "I yen fal orially thinking nuthors cannot help referring seriously to this quack medicine. But there is more it has been shown that rational science was in the wane at the end of the late Helichistic age and that we can witness a revival of credibity in the first century B ( A new era of superstition began and was to last for at least five centuries. If In the first century A.D. one can observe how medication on the basis of magical sympathy is gaining ground and that the treatment of epilepsy is a good example for this emerging rebe our medicine. This is a seems to have been the fashion of the day followed by the well known ductor Archigenes but rejected by Arctaeus. Soranus strongly opposes those administering the entire Dreckapotheke in an academic garb, for us those potentical pages, preserved by Cachus Aurchanus, are instructive. 5

<sup>6</sup> Schiebte see the dibtingraphs of the indiction of this book) 20-22 According to 6 Sticker (see the Bibliography) the ancient of mark 16 or a season sacred epicepis majness increasing he into cortain south in cases into other property sail goes What ask is them are their are origin and the action those suffering from them are included to up the community.

A large series in a dipassage site in the microscopic count in Waller Mar. Der Aret im Alternam Gress having and interness he afternomene soon Happoweares by Consen mothers, bearinging and Demoche 3, 9623, 2 of 281.

<sup>8</sup> Baumann 175 187 esp Pliny he Fider) 285 7 etc. Temkin 7-f.

Baumann, 196 (Dioscurides), 218 f. (Aretacus), 262 (Galen): Temkin, 79 f. (Dioscurides)

P. Thus R. M. Crard. Mire is seen National Law in some Resignation and Early Christian Floregia. 1952/14. 6111.
Summarized: This udictions article. Miracle and Mysberings. Journal to Religion. and sensesympletie.
41, 952) 123-133.

<sup>1.</sup> If had ten entertachanges is Instantia on happedowen 1961; 11 additions he wastew stones in Diose 1 at 5.1 as an example see and C.F.R.Land Magic Reason and Opened a 1974-4

hadden 18 For An act in optopic see Max We mann the preumatine his traute 1895, 54-60 tongs has willmann does not up to sufficience between he area is if the Preumatic School.

<sup>33</sup> On chrimic Diseases L section 6 and in eq. E. Drahkin, 514-535

#### INTRODUCTION

In later centuries the medical handbooks simply gave two kinds of treatment side by side the first rational the second magica. So the Latin author Theodorus Priscianus (ca. 380 A.D.) wrote two books on medicine the one based on rational medicine (Euparistan), the other (Physica) recommending magical means in Greek philistka. In both he discusses epidempsis and at the end of the pertinent section in the "scientific" book he refers the reader to the magical means in our book of the Physical where the reader can find "the great and in a way, the reagons remedies" Alexander of Tralles, a compilator living in Rome in the sixth century A.D., but writing in Greek, proceeds in a very similar way in his extensive chapter on epitepsy. After having expounded the rational remedies he turns to the occult remedies (philipha) and amaleis (perihapta) about which he had heard from others or read in books. The plant peony plucked during the wanting of the moon or the night-shade may help — a prescription stemming from Ostanes, the famous Magus. A strong potion is to be drunk at the wanting of the moon. "One can also wear on one's lingural rang of jasper "looking ake tarquoise (kallamas)."

We cannot entirely blame these authors for trying to avoid the inevitable by desperate means

## Babylonian sources

Returning now 1 sthe "prehistory" of epidepsy we will present the treatment of epidepsy as practised by the Babylonians and Assyrians, the subject-matter of this book. We base ourselves on the clay tablets used by them as writing material inscribed with their cancil and ser pts. Their experts in medicine were primarily theologians and ritualists so neithing sike "exercists" because at that time medicine and magic were one and no distinction between religion and magic can be seen.

It is somewhat shocking that the latest full article written on epilepsy in the world of the Babylonians and Assyrians was written as early as in 1911, and by an outsider at that, though a famous school in medical history. Karl Sudhoff. This was the only article Temon could use for his book of 1971 and even the Assyriologist Ench the ingland in thing more to say when contributing his nine and article. I pilepsie to the Reallection der Assyriologie in 1938. When we see that in recent fascicles of this same excellent encyclopaed a of Assyriological learning those writing in the Jemons Lagalamaspa e and Lugalarra (1987) and not realise that they were talking of the demons of epilepsy. Lime scenes to have come to say something more on all this.

<sup>14</sup> Phiential—— here ng ng a Nat 🔾 arquired the meaning occur, magical" see Max Wellmann in 46 numllungen der greussom hen Akademie der skanena haften, sahi gang 1925 philosophisch first. Kaisse, Nr. ?

F.J. Valentine Rose (1894) p. 142 v. Fup. 1. Logicus, cap. XV section 4, 48 and p. 25% 5 Phys. II. sec. 1918 S. 2.

<sup>&</sup>lt;sup>6</sup> Ed. 15 Puschmann, Band J.J. 878(15)4-174, of the introduction remarks by the editor p. 138-144.
From p. 556 and up.

<sup>\*</sup> P Soo at as Sea Cf. J Bider and F Comont. Les mages hellenoirs II (1938) 307.

P ST? above the middle of p ST

http://www.mp.aise.p.526 bottom. We was return to remedies like these in Chapter VI. "Leather bags" and Amulets

# INTRODUCTION

The only Assyriologist to look from time to time into epilepsy among the Babylonians was J[V] Kinnier Wilson who made a number of variable remarks in various articles and gave a translation of an important text that we will discuss here.

this most coheren somes with he found in Don Brothwell. A F Sandtson. Diseases in Antiquity, 1967), 21-31-3.

#### II BABYLONIAN TERMINOLOGY

Every student beginning Assyriology will soon learn that the Akkadian word bennumeans "epi epsy" because in his tirs, introductory courses he will come across this word in § 278 of the Old Babylonian Code of Hammurabi a slave, just bought but appearing to suffer from an attack of epilepsy can be returned to the selter. This word was indeed used for the disease in everyday language, in present-day fraq sana" or manya. An advanced student rearning the medical texts, will probably meet the very learned Sumerian word ain tia. Suib bia, lit "fallen from heaven", again denoting epilepsy. Very rurely he will get acquainted with the good Lugal arra and he probably will not be aware of the identity of this good as the demon of epilepsy. He will meet in those contexts other evil or divine powers threatening human health, are they related to epilepsy."

We propose to study the various types of epidepsy first, then to view them in their contexts, together with other, diseases, clearly related from which we will single out a few for further study.

#### bennu

The most common word used in every day life was bennu written be en me (um) in the O d Baby oman sel abic come form ser pt but a few times be a nu. We have no decret of he etymology of this word. An annuablished Neo-Asser an slave sale contract offers the varient bi bod in a cas subsider where one normally finds bennu. This late form unexplained — enables us to identify the demonic disease biblin, associated with "shivering" and "cold" in the lexical tradition as a form of epilepsy. We find the word bennu in acts about the sale into avec to be diseased later (Chapter X. in a letter in medical texts, and in "literary" contexts, a might omina and curses. The letter found in the O'd Babylonian city of Mari, concerns a woman "she motifates (?) her fingers and bennu firls on her time and again, the reason it is alleged in "the gold of my bird" who has "reached" (kašūdu) her because she had calumpiated "my lord"? What is new in this letter is the idea (hat epilepsy can be a divide pun shment. We a ready knew mainly from omen texts, that this disease can fall on a patient on the other hand a can also "get up, (tebu), i.e., go away leave, very threatening is a bennu that

R.J. MacCarthy F. Raffou: Spoken Arabic of Baghdad II-A (1965) 195, vab 42

In we minn, UBa loves, Old Rabibiousn Fairpers Omen Texts in the British Museum (1989) 107.

Note the burns of a servicing, be enough A Langestone of a part on Mathieses at epitember 11 of our of around the burns of the service of the

<sup>\*</sup> NO 2327-23 brought to my attention by Bemko Jas (Amsterdam): MASau by by a signal time > us me. The combination brought billion in B. Asser. If Death in Microphysical (1994): 1 Sub-1 is not accounted. The community between the two words to out. The country on billion is \$4.55. Life 1.5.7 examination on by a country.

D. Charpin, 4RMT 26 (= AEM 1/2) 71 no. 312.36-39.

<sup>\* , \*</sup>CORNER RADIO 471149 E. Jerey 14d Balminium Exterpies (989) 1777 5125 - 4154

does not "get up" (la tebû).\* The patient is in this letter a woman, but the disease can equally affect men

Turning now to the medical texts, one finds some of the initial symptoms of bennu described in a prescription from Assur about how to make a leather bundle. Filed with material magical to be bung around the neek. If a man is guivering all the time when lying down, shouts like the shouting of a goal mars. Is apprehensive, shouts a lot all the time (variant litaks a tor"), (then it is, the Hand of bennu, the demon deputy of Sin In order to cure him, you shall "letter "Ciearly, the symptoms of an approaching hi are described here and named "the Hand" of epilepsy identified as "the demon deputy of (the moon god. Sin One of the symptoms, the quivering (galātu) when lying down, is often a symptom mentioned next to epilepsy, in lists of amuret stripes used against them. Other medical texts closely associate bennu with "shivering (samppu) one and the same amulet stone can be used "in order that bennu and samppa do not come near to a man" in "Shivering" seems to be concomitant with the bennu form of epilepsy. A diagnostic text tells us that bennu can begin with cold fever (hurbašu).

What does "deputy of (the moon god) Sin" exactly mean? The expression "demondeputy (sanà)" of a god is not very frequent, attested in a few key texts<sup>14</sup> and in scattered passages. The gods whose "hand" is the cause, are nameless and indicated by adjectives sounding as epithets, the manneta "debit tating" esta Theree "manakta devoluting nadra "raging" an example is: "Hand of the Fierce god, the demon, deputy of Nergal" (qdr di guin fedu fané Nergal). "Sometimes, we find no epithet but the name of a disease as in quero the Hand of Trembling (deputy of Anum). If one finds, Hand of the Spirit tof the dead)" (always the deputy of Istar). "Very i tien the epithet or name of the disease is preceded by the sign for god." but this demons power is no real god. It is just a demon. Akkadian fedu must have this meaning here, foreshadowing its common use in Aramaic sida, a loanword taken from Akkadian. This power, although doine is still lacking in personality, and for that reason the "deputy" of a higher god, so we assume Seeking for rearess the put ent has to approach the real god who is the unimate sender of his a liment. Turning to bennue we now realize that this demonic disease acts as deputy of the moon-god Sin." In a

P Neugaveri p 44 f base 6" "Il

As in the fragmentary medical rate 8,437 3,245 6 and 249 5

<sup>10</sup> Haby 3 Tyl 5 45, with dupl 20 res 5 1 (4 1) Kocher and p XXIII, and 5 Dunham, Z4 75 1985,

R497 194 | 4 456 [ 21 364 ] 5 5 376 [] 30: 377 [] 4

CT 51 89 IST 13-14 (6) of BASE 2 103.32; 4 377 IST 7, STT 2 273 IST 7 — More on this in Chapter VI 5. Amuleis

<sup>1 577 189 196 (</sup>Chapter V)

The key tests are: J V Kunser Wilson, Iraq 19, 1957) 4, NIJ 4368, col. VI (and II). BAM 4 407, CT 14, IR K. 1981. For \$ida we find raw humorograms, ALAD and A RA.
STT 1 93-66.

P 8230 4 407 10

<sup>1</sup> SIT 21 06 f

<sup>\*</sup> BAM 3 III 4 1 5 482 U 62 IV 42 Sport! III no 88 I 10 1  $\approx$  TDP 36 31 1 TDP 32 IO, with an astrological explanation in the automorphism of  $T^2$  36 14

<sup>&</sup>quot; Note the obscure "-Id-di in Imag 19 41 Vt 15 (so ! for AS\_DU = di 0 or harappa?) and 4NIN-ri in KUB 4 % II 3. 4.

all See also p 30. Another ref. is 577 1 93 41 where as always in this text. A RA stands for #diz.

separate chapter we will study the relationship between epilepsy and the moon. In this section we will soon meet with *bennit* deflied as the obscure god Lugal amašpae who demonstrably has lunar features.

In the chapter on the suggnostic texts there will be a fuller discuss on about bennu. Here, additional information from the lexical texts, the "dictionaries" that the Babylonians made for their own use, will be provided. They show that almost all forms of epitepsy to be discussed on the following pages are equated with bennu so it follows that this is the most general expression. One equation, however, offers something new one Sumerian word for the disease so a commit shorth bennu and fusion in Akka dian. The latter disease is a musicular one according to its Sumerogram "heavy mas eles, SADLOLD". If so in the Sumerian words a adminimizens muscle" the word obliquely points to the muscular convulsions during an epileptic fit. Another, late, lexical text has bennu and "Hand of the God" after various fevers (humtu)" — which does not necessarily mean that bennu is feverish.

How is the form of api apsy called bennu distinguished from the other forms? Not at a rome 3 inclined to say because it is the general word for api apsy. However, periodicity may be its special characteristic. The clausus about the possibility of bennum is aveisable intracts, to be studied later points to a chronic disease with recurrent manifestations and the iterative form in the letter from Mari has the same implication bennumber facis on the woman—time and again. The title of a literary work preserved in a catalogue also suggests periodicity. Bennumber was renewed—the same with was used for the moon "renewing" every month. The Akkadian word itiu, attested only once in the diagnistic texts. Seems to indicate the expected in intent of an epilept. Iti

# mqit samê (a n.t a.5 a.b.b.a)

The Sumerian word and a sub b a is a learned expression for epilepsy and only at tested in the "scient fic literature" of the Babylonians, primarily in their medical and magical texts. In Sumerian the word means "what has fallen from heaven" and is very similar to the word a nata sub sub b a, "meteorite". Its equivalent in Akkadian is not known well but a broken passage in a sexical text allows for might tame. Here, Iv "what has fallen from heaven". We find this Akkadian expression a few times in context in a ritua. " and in a damaged passage in the diagnostic handbook. The patient — a baby) was touched by might same; the Hand of his God, he will die". Furthermore

An appoblished ref. is D" 87 1 commentary on TDP 80. P.

CT .8 24 K. 4219 rev. 1 to-14: dupl. FTB.4 2.2 317-32). cf. B. Meissner B.43F 771 39-43. series An. DO

<sup>\*</sup> W.G. Lambort JCS 16 (1962) 64, IV Sm. 669.7: a te ea di + be cn. ni. 111 A

<sup>\*</sup> Tablet NNV4 \* (Chapter V. In other conjects, not recognized by R. Jahrt. 1709 232:19-234-31 range IGFDUB Off GAM.

of This he of him of the Triggittally said of an epiteptic in Palestine Arabic 531 Stephan, Journal of the Prinsane Oriental Society 5, 1275, 54 pc, 69, with note.

Note syllabic at a n.t.] a 6 a a b 6 a in the late lex text figituh. APD 18 (1957) 58) 83-168 f., MS. E.

Will be with noticed. We aske accepted by R Borger in his 4PZ p. 60-30 \* C (is a taked b) be a might proceed by CAPM \* C31 gives he passages under major. The cases some endanger \( 1 \) to 0 tops of C1 , y 22 II 30. The restoration in \$651,171,985) 160 M/N. As O(6), is an inch

A STT 2.136-2 recorporated by F.A.M. Wiggermann in a ritual, see his Mesopotamian Protective Spirits. The Ritual Texts. 1392; 3 and p. 54.

FEP 24 25

in a long list of diseases are listed, after incubus and succubus: "what has fallen from heaven" - "fiery glow (suhu) of a star (var the stars)" - "fail of the bennu"."

A description of a n.t a s u b h a, more than once quoted in modern popular essays on Babylonian epilepsy is found in the diagnostic handbook but at an unexpected juncture not in the chapters on epilepsy but at the beginning of that detaining the ailments in the neck, shoulders, etc. We give a translation."

- If a sick man's neck turns to the right, time and again while his hands and feet are paralysed (anda) his eyes are now closed now rolling, sanva flows in/from his mouth, he makes ... sounds (hantra): (it is) a n.1 a 5 u.b h.a
- If his heart is awake ( he is conscious) when it seizes him, it will be cradicated (nasāhu) --

If he does not know himself ( = he is unconscious) when it seizes him it will not be eradicated

If he turns his neck to the left time and again, while his hands and feel are stretched his eyes are wide open (turned) to the sky salva flows nifrom his mouth, he makes ... sounds, he does not know himself (= he is unconscious); in the end of [...] it (= the disease) overwhelms (hata) him time and again (it is) and a kub b a, the Hand of Sin

In the chapters to the diagnostic handbook on epilepsy proper and a kub his occurs more often and can be compared with other forms of epilepsy. Salvar at the mouth seems to be an important characteristic. A late commentary on a medical text gives the fellowing explanation. "a n.l a sub bia lithe sick person is choking and discharges his salva all the time.

The word "saliva" in mecheal texts deserves attention. When speaking of epiepsy, one expects "foam rather than saliva. The Akkadian word m in Sumerogram to its a cognate of Sense ment foam. The Symac version of the New Testame Touses this root (ms.) when describing the foaming of the epileptic boy in Mark 9-18, Greek aphirizo. However, in Akkadian "saliva" seems to be the most objective rendering of the word Ru to is the normal word for spitie one spits by throwing it (made Saliva. A few times, the plural form man (also UH MES) occurs. There is a second word for saliva in Akkadian diatus only attested in a few Old Baby oman meantations on the form eliatum) and in later medical texts. This word a ways goes with the verb alaku, "to flow" In "to go. But this dies not mean that everywhere when its is said to "flow" we have to read this Sumerogram as illant in Illota often see instruct as feminine protal (illaka) but not a ways singular and masculine plana, forms also are attested."

<sup>\*\*</sup> STT 2.138 9 dupl BAM 4.338.30. — As to norm in MCLI MES). W. Farber, BID , 1977) [45.81 translates in another ritual the passage GIACSUR MU, it has as we conclude thought more evaluate twenty Ende fador? ISUR = 9750.

<sup>771</sup>P 80-1 -6

The minuser per offer ZI and (Labat, Pt. XIX 3) and ZI = I amr (Labat, Pt. XXI 3). The samilar passage in the new car BM 4775 cres is labely XXVI of the diagnosise Handbook affers ZI ah (uniassah) see Chapter IV.

<sup>&</sup>quot; BRM 4 32 1 (mar-sa uh-tan-nag u CH su SCB SUB-a AN TA SUB BA)

C. G. 187. In the range too about his tim to Old Akkadian and Ole Babyioman incantations, C. Wilcke Z4.75, 185. 188. See hip 206.

<sup>18</sup> Compare (DP 9), 46 Howith the related passage BAM 5 471 A 22 (no usus). Note p-lastic ANSE 18AM 3 248 IV 40) and UH ANSE in a duplicate (183 s.)

<sup>\*</sup> ToP 989 BAND 91 44 (sing) BAND 45 8, 1913 mass plura-

Although some medical texts seem to differentiate between UR (notal plural rolland) and diatu, if it seems impossible to discover any basic difference (but note that only notal plays a role in black magic). Perhaps illand means "water in the mouth, and notal "spittle" according to these texts. One passage uses both words. "If the saliva cellular of a maniflows when he is talking, and, he throws his spittle (in norto (another) man. "The pair reminds one of Hebrew rice descending" in David's board (1 Samuel 2) 14 [13]), and the roof that one swallows or spits (Job 7-19, 30-10). Illand can be the saliva of animals." The Akkadian word for "foam its probably nepusition."

On the mythological ever we can suggest an explanation for sall valbeing characteristic of an tais up his for the Babylonian it was firling down from heaven an tais up bit. A very similar idea can be found in an Old Babylonian incantation against jaundee its cause is "the sputte" (eduction) of the god Norgal, "raining like a shower" "See further in the section on diseases from heaven.

And a Subbachas some peculiar characteristics. First, this is the only form at epilepsy that must be "term out", "cridicated, (misulm). This is not said of benna, etc.". Secondly one prescription te is as that a patient suffering from it must ear the fiesh of the bird effect (an owl.). The same prescription is used to enricite and nosen the Hand of a Spirit (of the dead) which suggests a connection between between

#### muju

A late exicuted parts the theoregical expression and a subbacteristic from heaven with two works from daily ate namely might and bennut. The word might means "something that has talen down see above and sounds like an ordinary word tess sophis reated than and a subbacteristic for "epilepsy. We will give the evidence now."

The first chapter (tablet) on epilepsy in the diagnostic handbook starts with Honghi has fallen upon him and included XXVI. I and the whole section in epilepsy in he handbook bears the general title "symptoms and an Lastable at the looks as a might can be here alentified with a not a subbla. One example for might as from another diagnostic text dealing with epilepsy."

It might has facen upon him and he roats like an ox, his aps [ ] an take b ha has seized him. If [ ] he will quickly stop crying, if [ ] [ ]

Other texts mention maps and bennu in one breath. Examples in later lexical texts mentioned ear ser are found together in an incantation. An eventure deman came forth towards the land and brought the people of the land, north and south, in con-

E. Ebeling, 4/O 1 (1923) 23–5, lines 1, 5 and 7, 4MT 31.4 lines 18, 20, 2, and 11, 4

<sup>\*</sup> B 155 - 01 11 16 c api 4 551 29 5 2 1 anu B 2 55 5 2 2 1 R 1 abat 5 500 11 19561 21 6 MB)

Witche, ZA 75 1989 (dog): BAM 1 248 IV 40 (dupl. 182 × 1-83) donkey)

<sup>#</sup> UET 5 85 1-3 sec E von Weiher Der habylonische (aus Nema) ( 1) 34

<sup>41</sup> Sec t 41 % 2 8a a so SFT 57 4 % 93 1 7 786 1 7 f with Juni BAM 7 166 11 5 478 res 7 STT 9 56 with Juni BM 4 75 res 3 (= Table XXV.) But note Day 28 for eradicating and a sub-backening larger profile STT 2 300 5

<sup>44 8.43</sup>f 5 487 rev. 7, compared with 47 HI 5

<sup>45 4</sup>fO 1881 681 cops in 4fO 28 (00-134 the series Igotub)

<sup>44</sup> See below, in Chapter IV

<sup>45 577 1 89:148-151</sup> Chapter V

#### BABYLONIAN TERMINOLOGY

fusion. Bennu muque, who do not rest in the land, bring goom (the demons seduutukku, rābusu, the great ones, who chase the people in the streets ..."; and the text continues in the same mood in This is a translation of the Akkadian version of this b lingual Sumero-Akkadian text interesting vithe Sumerian and original yers on has the name of a demon, "I ugal namen na duga J.da instead if the two forms of epilepsy. This is the name of the demon of epilepsy Bennu, I'v lowed by the epithet "heavy" (dugudda). We conclude that the Akkadian version with its bennu - miqui is an attempt to render this name. The lexical tradition had the same idea and went so far as to explain Sumerian "heavy" (dugud)" and even Akkawan "to be heavy (kubātu)4 as "migtu

In the next section we wal see that might can have more meanings than "optopsy" a office but we may assume that the use of the word within the diagnostic handbook is consisted, we saw that there it denotes a form of epic psy — most probably a nit a simbha and we will now study the other passages on migtain the same handbook. A translation of Tablet XXVI will be found in Chapter IV. This tablet starts with a secton on might, translated as "fall and we refer the reader to but complet. To our surprise, we find it outside the chapters on epilepsy only in the chapter on newborn babies (XLB) \*\*

- If the baby two, three days having pussed after it is born, does not accept the m lk, (and) mempha to at SI is turn is halling upon him, time and again, like the Harst of the Cord its = the disease's name silland of the Goddess the Stateber-(Ekkômtu) — he will do.
- If might has false nuport a haby and he recovers his sickness to a sid will ast long. and he will die
  - If the baby is sucking the breast and migra falls upon him. Hand of [Blar or
  - If the baby has been given to suck during one or two months and might by Is upon him his bonds are, his teet are paraiszed jumsa). the Hand of the God fan obscure passage follows - he will die

The reader will first of all think of spasms whether ep leptator not. This may be carreet but can be only a part of the trueb because a closer aspection shows that three call if the First passages connect migra with bre ist feeding. The baby stilps drinking after migra has toden upon him, so it seems, and indeed death is he consequence of this behaviour in not of spasms. An O. J. Babyic man omen of the liver has the forecast 'Migrani will fall on the bot of the mini and the fact of the man will become dry

<sup>\* 1 4 1</sup> Sup NTI 2 6 4 M. 2 488 oh Amaga V 1 = 13 189

<sup>\*\*</sup> VAT 9718 L31 = TCS IV 212 cited in 4Hw 658a see C 4D M.7 200a comm on BAD in Jobs J 64 This has marpholation's colored in the Kin KIN of other not 41 M. The common new in have w | be [BAD] in the country | it says 'because you do not recognise (the explanation | kali ium I = BAD = III M. BAD and strangument and majour is beneating (1 also, T 2 2 4. None has pixed Assistant gir racts by (= BAE) wan by an abbr. As no st homas

ITT " A " I Tablemen W We survive now "I' I AV M. and I bt

Reinit Niku (= naka) ne ?n

I no flench supplied a dishop of he it fles she if

<sup>1</sup> Yes 1 ) 8.54 t-ba at CEL seves. Ad Balmannan Edupor. 1989) 15.

Lameness of the foot might be meant 'but what interests us here is the connection between might and dryness, because the passages in the diagnostic handbook on the baby no more drinking milk suggest a similar the of thought

Above, speaking of muqu same "what has fallen down from heaven", we suggested that this could have been evil fluids pouring down upon the patient the cause of his ever flowing saliva. Do the same poisonous fluids pour down here upon the baby, repaining the healthy mother-milk."

Miqua does not always refer to epilepsy. It is perfectly possible that miqua as a general name for a type of disease must be dissociated from the meaning, what has taken down", used up till now. The verb to fall "Akkadian magata is often used to indicate the suddenness of an attack. Any disease calamity, or demon for that matter can "fall upon" a buttan being " and it does not necessarily fall down from heaven, Miqua could very well stand for a disease suddenly coming over a person. In a long, bringua, list of diseases from the Old Babyluman period tever is described as "fall of fire", where tire" stands for fever "A sudden fever is meant, the forms of epilepsy come seven. Income after any belong to another category.

A number of class tablets of later date of plicates, give three lists of diseases that are to be condicated to the admit of White occurs in the second and third I strain has not bing to dow the plepsy (benue) or is mentioned in a completely different page. In an O'd Babylonian effect a work as we tex that might has stable upon their and that she has following to give to indoctor. The epsy wood have required a conjurer (asspun) total doctor (assaud). As use form the against the evidoer on a boardary stone inscription says. May the goddess of hearing. Cruia, the great physician let come forth from his board as wound the cases act cease a might that does not cave. "In another curse by Cruis on be industy stones mappe is one the land there we read of a wound that does not leave." Best placepsy is hardly meant here."

Incrathergenera et neept woend a so translated "disease" seems to be a disease with ammedia cry visible symptoms. Akkas in tamma. As incantation says "I do not know the names summa of the namerous summas. I do not know the terms traba-

No. 1. Since many, not 41. A wife of the absolute absolute with the specific properties the second of the second and an analysis of the second of the second

A CALMAN AS pass many services address. A second on about 11th other perhaps of the St. Boundarius of the second o

<sup>143</sup> will half to the fit of the ne becommend in made by C. B.F. Walker Billion half and 1715 B. BA on a fire set to C. S. S. S. C. C. One have being a kendian common or Missible. Congressional C. Shing without

See B. and sheep, Ars, i. n. 18. . a. is . a. is a ray are a nine . br. bi. c. graps a.c.

A MACH A TOUTE IS A TO ME AND WE A TO SE CALDENGUE SE

K \$69 55 5 7

<sup>36.</sup> All ProPate 1. TV 5. 9 with R. Borger. 4R (28) 1991. A mi injection to have C.f. K. Watanaho Baghilader. Mrn. 36 heart. C. 1823 (48) 65.

N 3/19/3 1 VII 14/25 and C. Wicke, F. Reschid, Z4/65 (1975) x8/12/15 (1) Watanabe, 38 sub-1 and 14

Two more passages for might are c. F. S. 12. Though a S. 2. 14. The first "15. The first the fild Robelmian alternated by T. C. 4. Change and an are filled a straight to the first against formula and might were account by parison with the file.

of the numerous maps at a feed and a free exactation on the wall of a house is a so described as maps."

Finally a word on the European popular expression — now archate — The Falling Sickness might be appropriate. It refers to the patient falling down and not in any way to the "inching" character of the disease itself, as was the case with the Habylonians. The Latin word caducts—ta ling", with this special meaning, is attested for the first time in a slave sale contract from Transsylv inia. 142 A.D. (see p. 133). Gregory of Tours (sixth cent. A.D.) wrote that "farmers" use the word cadivus, and doctors prefer epidenticus Isidore of Sevilla, writing in the seventh century, gives epidensia and caduca passio as the normal names for the assesse and adds that a minor people call those saftering from it nature. "Later Habrew and Syriac took over the word, turbing to ckness.) "and Arabic sar'un derives from a verb meaning "to throw down."

There has always been a tendency occurred the word, faring when the cours in the Bible with the halfing Sickness. Of the three Wise Men it is said that they (ell active and worshipped" the baby Jesus (Maithew 2:11). Medieval legend took this to be an operation for the three Kings would be plagarist this disease it was believed. This is no iscense in course. Haracri to judge is a passage in the story of Bileam in the Old Testament. This prophet says of hanself. The man having his eye ("am. t = ) which haves the word of Good who sees the vision of the Almighty falling down (noted) and having his eyes uncovered (g'hij endjim)". Numbers 24. 35. 4 calso in vs. 15.1.) One has to compare this passage with 2 Samuel 23.1.3 and then the strange words that interest us appear to be peculiar for the description of Bileam in Jewish tradition (in the Septuagin) and the Targam) take it to point to a divine reseation during the night or our nig sleep. Others assume 1 to be a status of extass or france. King Sa.1 in sach a status. The first test of naked all day and all night ("Samuel 9.24). A though one can read in many books that Bacam is described here as suffering from an epileptic fit, there is nothing to prove this.

#### Diseases from heaven

Fe dowing the discussion of a neta-Kubbb a and mightim "what has fallen (from beaven)" more needs to be said about the den prevalent with the Babylomans, of discases originating in "heaven" and "falling down" on a patient

Old Babylonian and later incantations inform as about a long, standard, list of discases that they "have descended from heaven," specifically from "the tower (?) of

<sup>6.</sup> K. 6057 after C. Bezold, Catalogue 11 359

<sup>6</sup> YOS 12 29 1, [ z]u-mosar LU mosq-tam it-to-m-a-lalm (cf. 3. timmu)

<sup>64</sup> CAD M/Z 105b, also in CT 38 28/21 a right fred like mage bin

<sup>65</sup> EJ Doiger in Antike and hencentum 4 19 4 113 and 155

In Post falmada Hehrewholi netet = morbus cadacus. Syruse mappuli\(\hat{o}\) (C. Brockelmann, Lericon Syruseum 4.7a)

<sup>65</sup> Lee Kanner Human Biology 7 (430) 22 Schnebic 77-4

<sup>46</sup> Hedwige Routhard, Lu Péneope de Balaam (Nombres 22-24) La prone et les "oracles" (1985) 347-353, 385

<sup>64</sup> Ct. W. Farber JNES 49 (1990) 307, 313 (OB) 316 £ (SB).

## Diseases from heaven

beaven." "from the star(s) of heaven"," or "from the adder of heaven." Little chidren and sheep are here the victims frever. It have came bown from heaven attacking heast man and haby. "We earn something more from an incantation agains, the demonic disease maskada.

"I rom a star of heaven he has descended from a star of heaven he took (with him) half the venom of a snake, half the venom of a scorpior and a frightening description of this demon's features follows:

It has already been shown haw jaunifice has its origin in the apit of the god Norgy, that is mining and another neartation has the more or essubscare line the dark clouds (2) (a-PI-a-at) of (the god of rain) Adad which have descended from beaven, the dark clouds (2) of Norgal which are in the land. "Norgal god of postileave and other severe diseases was denoted with the planet Mars and especially the call e sittlefed from him. The cyll few (halsn) of the stime was teared by the Babyloman. Even the god of the sky himself. Ann. is invoked in a carse formula direciciling, not those not abiding by a treaty with the king of Assyria in these works. May Anu, king of the gods, rain upon all your houses it sease exhaust in in a re-(1) Supressions, worther I beath "The way heavens indeed suprimper dekn) siekpess. 10 The "Daughter of Anu", the demon Lamastu, is mentioned together with forms of epilepsy 11 Demons often were called "spawn of heaven it spawn of Anu that was the place of hear origin. I after on we will see that the spawn of he star god Schaca, s a severe form of epilepsy. As two now can better appreciate the passage. of the differentiation of the state of the form the form of the fo a star (var. stars). In foll behow. Doring day tope, the stars are in the Netherway. and when they rise, at sanset, the demonstance corning up together with them, right from the Netnerworld. Some stars are even a featilled with demons. This means that the Babylonian had to fear their evil emanations during the might M We have to not to as according to Tablet VII of Surpaction only beaven but a selearth could be a scripe. of dispusses

the less than the best of grant and the

THE RELATION HAMBERT IN THE FAMILY OF FAMILY BE NOT BY WAY

Real and a mind applicates at a first of the first Reference 14 Sec. 1

\* 71565 Section 40

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I vin We to a his highest member of all Neighbors 171 of 1 76, 85

A W Tarbut Schlat 183

My Coller Bull 47 Bu 63

" INTO A 38 YO GODENT - N. MADER WAR THE MET MICH. SHOPE SHOWN

<sup>&</sup>quot;I want Z. k.U-maat harmer wedient. A Course H. CO (1985) R.J. Jane 10. R. Berger, H. S. & Thier S.S. sees in all the second over a more strong error, additionally the first of a very Others benefit to make the first of the second of the se

<sup>&</sup>quot; Vascar ze as de sichada o ne the aber Fina Reiner (NET 1900) (In

AN TASEBBA , US SALSEMBE (ALLERS) ALLERS)

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A R Capito the 55 47 187 Mr. The areas Whe have morne a sample 341 956 2.51

#### BABYLONIAN TERMINOLOGY

Diseases "descend" from heaven and one of them is muqui according to the standard lists. An Akkad an incantation from i 'garit indeed tells us that muqui, being "created" in heaven, "fell" down on earth causing disease "But one cannot say that this is a form of epilepsy judging from its obscure description. An astrological text forecasts all kinds of mishap, when a planet approaches the planet SAGME GAR, one possibility is that "there will be a strong muqui in the land." Eisewhere we read that this will happen when Mars comes near to SAGME GAR. If in this case the planet Jupiter is meant by SAGME GAR." one could think of the epilepsy called "spawn of Sulpaca to Jupiter)", but nothing is certain here.

"Spawn of Sulpaca"

In medical and magical texts we somet mes meet with "the spawn (ributu) of (the god) Sulpaea", always in a context of epilepsy. This seems to be a further specification following berna. "Lugal urral the deman of epilepsy," or Hand of the God but to this last case "Spawn of Sulpaea" might have been used independently, as "Hand of the God" is not necessarily a form of epilepsy.

Before attempting to find an explanation for this strangely sounding name of a discase, we will give translations of its symptoms according to the Baby oftian medical bandbooks. First, among the diseases of a small child

If a baby has been put on his feet! 'I' (in his) first second third (and) fourth year and he cannot stand up or remain standing he can cat bread his mouth is "seized" and he cannot speak. "Spawn of Sulpaca. he will not fare well "

This cooks like a severe ma functioning Indeed a chief "born with Sulpaca" was thrown into the river, alive (Tablet XXIX, see p. 89). Not only the disease also the code himself can be called "Spawn of Sulpaca", as the Babylonian handbook on malformed habits shows. "If a woman gives birth to "Spawn of Sulpaca" (the god of rain) Adad will wash away that house. "

Tarming now to other texts mentioning this "Spawn" there is a section in a diagnost estherape attention that first gives its symptoms and then tells what one should delabout it." Its first entry is badly broken, pares a *crimital* and problems in speaking are among the symptoms of being seczed by this first form of "Spawn of Sulpaea" and two all ternal velocities that he will be patient a behaviour promise that he will

<sup>9</sup> Giretze 70 \$ 9 % 7 etc. Farbe 7 \$ 5 49 1991 ( \$ 6

<sup>&</sup>lt;sup>86</sup> J. Nougayrol. Uqunuca V (1968) 32 no. 12 rev. 12-15 (RS 17 155) ma lamé bibani miqui (R1 R1 GA) iliu. lame ino quique intagra.

R. Largement, ZA 52 (1957) 242-31 f. this forecast alone in line 33h.

No Largement, 260 (ACh Istar XI, A 66 = R.C. Thompson, Reports 1957)

<sup>\*\*</sup> Largement MC L SAG ME GAR designe Jupite au le mons après son lever he laque GIAB 24 f. Sc. Planeta um 334 l. \*\*

<sup>&</sup>lt;sup>96</sup> In Maylo II 57 and LEAT 1597:6, commenting on "the star of Marduk" (\* Jupiter): see M. Leibovici. Journal anatique 204 (1956) 276

<sup>9</sup> FDP 194-55, bay independent in line 56

V2 G Moier 4/0 14 (1941-44) 142 15

<sup>&</sup>lt;sup>49</sup> Finending no to use to a n IDP 2007, uncertain The lest offers to up-pu-us which one could compare with itappes in STT 89 124 see note 99

<sup>\*\*</sup> TDP 220(2) 23

<sup>29</sup> E Leading 10 5 IV 1970 1 38 febru 1 68 with note

<sup>% 477 89 67, 91</sup> in Chapter V

recover, the second treatment involves anoming with wease, fal \*\* Most unusual are the "prescriptions" in the two next entries \*\*

If a se zure (white) se zes him while going in the street and as it seizes him he s<sup>100</sup> his hands, and) feet with the ground, his eves are darkened his nostrils are contracted (1) he "eats" his garment. Spawn of Sulpaca. In due time, perishing of his father's house. The his father and his mother will bear his punishment. In order that (this disaster) does not reach (them), you burs him in the earth alive and its evil (portent) will be undone.

If a so zure seizes him at sanset and, as it seizes him, a wailing voice shouts to him and he himself responds every time. (if) he time and again shouts—of (1) in my fatuer my (1 mether my brothers my sisters, (are) dead [1]—and stops (shouting) every time. [1] after having cried he falls askeep and does not get up. (1) as the seizere leaves him he does not know that he has cried. [Spawn of Sulpaca [1] with not go away. You burn him with fire in his diness.

This patie it can be no young child for he walks and talks. There is something terribly wrong with him which will have the downtalts of it is father schoose. The his family just as the baby in the teratological handbook forecasted. The measures taken are most unusual and simply imparative ed in the corpus of cure form medical texts. Burying or harring the patient is no therapy. This is doing away to ever with an any inted person. What is so wrong with him? The reader can judge for himself, the patient seems to be on the verge of madness, according to our perception, and he acis to the settiment of his own tarn by Such a person is not accepted by society. Below we will have imple occasion to see how epice my and madness can get together up. 491.)

The fourth entry is badly broken

If his head (and) his body shake he throws his neck to the right (or) the felt time and again, his tong ic is sworen (or bound ) (1) his tongue is knotted the his mouth, his limbs (1), are let down, when was sing he is Spawn of Sulpaea is hor a poor manuse zure of Five torian important person is he will the inprematurely

Whatever is meant, the progress is unlavourable

Who is Sulpaca? He is a Sumerian god of second rank in the Mesopotam an pantheon. He has as railtraits and was identified with the planet Jupiter—the star of Mardak. Mardak was to the Bahylomans the highest god as Jupiter was with the Romans. Sulpaca can also appear in demons, form to the surprise of some modern scholars. Mour expression "Spawn of Sulpaca, also brings us into the realm of Jemons, Indeed, the demon of epilepsy Luga, arra belongs to his sphere, as we will

or the 125 laman again believing CATAT the CEK Box 860 AC 922 28th

In sures 174-179 and 30-186. Also translated, without comments, by Frica Reiner in Le monde du sonner = Sources or entaies, 2 x 366-30.

of Kingan gum tup men in the 15 ( o na gang go run ho an ma as in 1111 hr 1

B canasherger's emendation to line 177 was not supported by containin, see #4613 1964/39, on note

<sup>&</sup>quot;Of probably to be deleted. The remark "broken" in the next line shows that the scribe's imignal was not in good shape in this pass, go

<sup>16</sup> A Talkens cm. Z4 55 963 E-67

Falkersh, n. 33. . B4F 150° 6. Acready in the boundary stone of Nazi-muruli as we notice this identification with Mardon. We recognise the good Sulpaca mentioned in the text 15.7° in the spade among the igures (MarP. 200).

<sup>14</sup> ba kensteen 34 f

#### BARYLONIAN TERMINOLOGY

sec later. In the great Babyton an handbook on astrology we read that the moon, when under certain conditions at its loss visibility finds Sulpaca at its sule, the king will be sick (salā a)" <sup>105</sup> A commentary on this passage, written by the Babytonians themselves, wants to explain why Sulpaca is associated with sickness here. Its line of thought is not very clear, but I uga, arra is given as one possibility. The astrological section in the Babytonian handbook of as rono my Mu. Apin. associates the Star of Mardok and Jupiter) with epilepsy (henna). If the Star of Mardok sees the body (pugnic of a man benna will seize him.

What then, is the Spawn of Sulpaca. A ready an Old Babylon an text broken connects Sulpaca with spawn of a star inhal kakkabini. The word spawn derives In mayorb best latested in its meaning to fertilise, its original meaning in to pour our impregnate infern ased for diseases. It is this meaning that we need here and pouring will immediately remine as of the general Babylon and deal of diseases railing down. It im heaven in the was the babylon mether text fixed with this sperm? Here a danger displace is seen as he specific strate of the disease this severe form of epilepsy. The main god of he paritheon Mardak is its ultimate cause. This the patient himself can also be called Spaw for Sulpaca, as we saw once is a secondary development. The secondary development.

# Lugal-urra, "Lord of the Root

The Jemon' of epiepsy had the name Loga urra. He was considered to be a gold as a ready the sign for 'giot' practically always written before his name, indicates. He appears among the various kinds of epiepsy in lists, together with, for example, bennic and an travel bita. "This gold selves a man. The rate commenciation a merical text in which we already fe and a kind of a chind on for a pit is up big. The salva epic by save about Loga arra. Loga arra, he torns away his right evel and his left evel. The translation is form away for kapana probability is not entirely a rrect but is not far off he mark. Moreover among the symptoms of a service by Logalian is often an abnormal condition of the eyes. The first entry of a section about selve residency states. If at the time it overcomes him his right evel are his

<sup>198</sup> d. 9 Nappt 2 H. 2

<sup>100 1</sup> F. W. idness offer a 1944 449 fat. IN AAJ "55" ibn., 1.4 to "551 J. AAJ A. m. A. G. G. R. I. P. A. F. in in a 1.5 for in a 1854 in the month of the month o

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<sup>\*\*</sup> A.L. Oppenheim and F. Kocher. 460 18, 1957-8) 63 VAT N. 5 1

<sup>10</sup> leby the he o physical area to RIA some A A 2 x 2

<sup>4688</sup> BRM Control of the State o

W Farber BID 56:2 (= K4R 42:3) R4M 3 331 23: 5 77 1 89 15 cls

A Concretify 11 of a factor forward from state the Rutino diffic Distinct 1981-2016 of the ben-wer considered the right the test said of pack of the succeptives (44) to 82 to growth also said of exercises.

<sup>2</sup> Self 139 libs. 40 especially in the first entries 3 hapter V1

tongue, Lugal-girra [ = Luga -arra has seized ham" 114 Tablet XXIX of the Diagnostic Handbook, unpublished surveys the effects of Lugal urta (see p. 88f.)

Lugal-urra is one of the gods belonging to the sphere of Supage An Old Babylonian left of god names offers abuting a "tid At TAR" Lugal arra all ugal udida, "Bat une gar ra — The ateristandard ist has almost he same names in the same order, sent lying them in a second column as Supage — " and continues with a lest of five gods all went field as bennual Lugal mic. Name in no. "A gaiging due, gaille name as " We will not stock these names is they hardly occur in an other context." We note that the last two names seem to mean Loro from the Roof" and "Spawned by Sulpage.

The name of graduation is Samer an and leterally means. Lord of the Root and this is what the Bahykin and this is what the Bahykin and this is to be A billingual Bahy i man text reports of a graduation to a same quibel. Extra notable the Lord of the Root. The Akka and "translation is sees between the two Samer an words a syntactical link, the gen tive which is not there it possibly was inspired by known expressions like might be might or might same. A few times we find this name without he "god determinative. Is there is recall connection between this god and the root. We can present ample evidence that there is A chapter in a himalwook of continuous ingredient and based in human behaviour during sexual intercourse, gives us this information.

If a man approaches (a woman) on the roof, Lugal-arra will seize him.

A very similar passage has

If a man approaches a woman on the roof, the (demon) Lurker trabia. will strike him (with a stroke)

Stroke (min.m., is a close associate of epi epis, as we will see later in Tabiet XXVII Larket. (rabinal) is the name for these demonstrated in that i.e. ving in wait for the ricetims this ratious, mich places, the bathroom (his name is Sulak) or on a canal (we will meet them later in this book). One may saich assume that the market on the roof has the name Luga, arrai. This is confirmed by an entry in the the diagnostic handbook telling of an along program work in

If the woman is if and her hands are put on her skull and do not come down, the Hand of the Lord of the Roof. Ditto, the Furker of the Roof wal bit her, she will die. 1

The flat roof of a house can be a dangerous place especially during the night. He me rollinges—texts about new or infects days to hot faroos—warn a min not to iscend the roof on certain days, because the female demonantal hill could "marry".

<sup>1</sup> fb (3.5

<sup>1 31 5</sup>m 01224

<sup>&</sup>quot; aestado e Harmesa na Logo y ganganno

<sup>1.</sup> I Jac dwell cowards the mark of lamonta. 3 (4.9) note 16

<sup>\* / 4 5 2 5 4 46 5</sup> An = An or Libra |

<sup>&</sup>quot; of W.C. Lambert, article Lugal mc ... n ALCV ... 1 5 (1787) 49

<sup>&</sup>quot; Sp. 28 + 136 f. see A. Falkenstein, E.S. NF 11,931, 96-21, and B. Landsberger, MAI, 9 (1967) 103.2. Confirmed by collation by Professor R. Bis. ger.

E.F. Weisiner, Afri 14 (1941) 44) Tafel IV VAT 782" II 16 (LUGAL DR RA), and FN UR = bet first in FDP 214.

<sup>-</sup> C1 11 dah

<sup>5</sup> M M (FCD, JC 5 79 1074 66 4

<sup>1 7-09 7 4</sup> f. The following entries give as diagnostic selection an incubits

him. 23 An unpublished diagnostic text fragmentary, says that an ill person "was hit by a 'roof-hitting' he will die -->

An Old Baby on an hill ngua, exicultext defining various "people" ists among persons with a defect (empited, etc.) a man "hill by the Lord of the Roof" (male ah-su-ambeel an im). This is the "translation" of a Sumerian expression literally "fallen by (1) the wall is allegar, das able at 1. We have to take the Sumerian "wall" (e.g. rrh) seriously but before discussing it we will turn to the Syriac New Testament.

The Lord of the Root has a fine parallel in the Gospe of Matthew as translated into Syriac which has not been no reed before. The epileptic hos healed by Jesus is said to be possessed by "the Son of the Root" (bur eggaro. Matthew 17.15) an expression not understood. \*\* The same demon is met in the Aramaic incantation bowls and, under the name Rispi in the Baby in in Taimud. \*( early the Baby in an demon of epilepsy lives on in Syrian fore under a very similar name. Will Ph. Romer came very close to this somition in a lootinote commenting on a line in a Sumerian interary text speaking of "one who was thrown into a well, one who was thrown by the Mair of the Roof (Liu für nalk eq šušu ub ba).

Something ought to be said now on the word croof" in Syriac eigent. This word also exists in the Araniaic papers found in Egyp, but means there "wall just as Akkad an igunon acress, both words are of the ferminne gender the Indonestorm syllabic writing, the Araniaic word wattested in the phrase of knot from a wooden ("wab the initial most a Baby on an original offering grow will the eknot of straw from a worl" would be somethern to stop to the from a worl in the following comments have been made. "It is possible that we are do ring with a very old culture wind taken from Akkad and into Araniac meaning the entire superstructure of a building..." We indeed saw the same confusion when we read the entry in the bringual text. "wall" in Samerian; "roof" in Akkadian When we visualise the large residences made of rushes used by the ancient's internals and still constructed by the present day Marsh Arabs in Southern Iral, tespecially the impressive maddlift), forming an inverted effect to reven by we understand why these people could took at their "walls" and the roof as one and the same structure."

<sup>&</sup>quot; At at A to be major for Killed Trees 111 36 47 4 ct 15ce ( 41) K 4240

<sup>16</sup> SIG-47 B-16 (GA-M. K ? 32) of a photogram (a )
WSL (2 (1969) 20) Fragment ( )

Then the assembly Remain Der Damiso Sohn des Daches in der synschen Eiteratur" in Studie Plannin. No 1985 of a See also To Faire. Derivins and de monares in the Peshina Cospess. The National 9.4. 970 of money 3 who makes also in place to the Single extrass him critical planning upon a appropriate of pulgar in the Mandage of agrees to the demand guirgapit choice of the road in a Studie Studies of the studies. Note the demand guirgapit choice of the road in a Studies of the studies.

by the meantainm bear Mark Orners 5, 14 to 95 to 96 to 12 No different Program to The ornaic demonstration on A.W Sjoberg, JCS 25 (1973) 114-164

As CR Dever 1845 (9 22 pour ed out 5ee or the Ataman, word I Boltujze DISO 4 s.v. gr. III. and P Crelot. Les araméras. Documenti de (Egypte (1972) ad no 32

For the latest translation of the Alaman incan attemption on the see Will Determin TEAT 13 C 988.
433 for the Bahyton an original AdR 43 see 19 see Bill amostering. 4(0) 2 C 937 9 (200)

S.A. Kaulman, The Akkullan Influences on Araman, 30' a 57

M. See for such businings Ernst Heinrich. Bauwerke in der altstamenschen Bildkunst. 1957. 1. 20.

# Luga-arra, "Lord of the Roof"

I may be allowed to put forward the suggestion that the Sumerian words for 'roof (û'r) and "wall" (e'g a'r) are one and the same If this is true one has to assume at least that the phone g, was weak. There is more evidence for that supposition \$0.00 can be identical with \$0.00 r." and the Samerian word e'g ir 'rear behind has a few times the form or (a very nice parallet or us.) as in the ox walking in the rear good a air ta<sup>160</sup> and god e'g ir crap — is it possible that the occupations for e'g. I (ra) in and (lin).0 r.(ra)<sup>150</sup> are one and the same?

Returning now to Lugal-urra, this god bears in the diagnostic-therapeutic text that we have quoted already the unusual name dlougal given a Lisewhere in another text from the same library in Sultantepe, we again and this name where clearly Lugal-urra is meant. That this is not a mistake made by an unskilled scribe in a provincial town is shown by a passage in a text from the library of king Assurbanipa, again Lugal-girra in a context of epitepsies. In an astrological text we find beauti and Lugal-girra mentioned together. There will be beautiful the and Lugal-girra will devour tiperples? Now long girra is a well-known good a man festation of Nergal the god of 'plague and exactly devouring ukalur, is the activity of Nergal. We hesitate to activity long a straight advouring ukalur, is the activity of Nergal. We hesitate to activity long a straight geod of plague. However, after on we will see that according to the myth. Nergal and liveskigal, the demon hemical was placed as galekeeps that he betherword by Nergal so there is a connection between a proposition of the god of plague.

Looking for a common ling hall name like "Ling all cigar inal Lord of the Rhof Wall beford both names Logal orra and Linguig ring is perhaps too hazardous but philological research still has to be done in the relationships between the names of the gods of "plague. The Logal girra and Norgic sharing be element logar.

in a bi ingua, text dir.r a is the translation of dugun. Nergal "
the gods doft RA.GAL and dir. RA.GAL are closely related."

on OB Isin year name gives the variants Lugal-git ra and Lugal-it ra 19

P Steinkeher and WCi. Lambert diseassed closely related problems in recent articles 197

<sup>13</sup> c. Uri A 2 289a c. 1. may 0.66 384 2 with comm. R. Frankena, \$1.648, 1978) 230-668, 7.65, 9. c.7, 45, 21-24, 766, 54; 21-548, 18, 6-22.

WAL Opposition 3(2) viz 9.68 17 (top). A Spiberg R viii 1971, as ad 641, early a man of low standing: (in the rear 77); M Signise R4 741, 980) 20. Also in PBS 87 45 H 8, ICL 11 156 29, ex 2 - ). W STT 189: 4.3 136.

4 NZZ 1 101 15

42 R Borger Winders Fried Reiner ( 987-24-49)

\* ICA Supple 1 I 32, with E.F. Weidner Bearing au Astrologie VIII/4 (1931) 34

44 CFF 2 92 8 of and auphrates

4° P Steinkehet ZA 77 (1987) InS. W.G. Lambert, BiOr 30 (1973) 356 and 36 (1979) Inf. — Note also the Roundings of a gas, got a (16,11 fr. — 5 and 1 agas on a dring Red NII 50a. According to B. Meissne and P. Kocher we have to read Lugai-urra in "The Hand of x high a finite IARL 58.2 = B454.4 446.7.7.

to (The Ferweron, d.Contribution to the Earth from right diebrier, 19%) 4 note, the Norte the polemic hetween With Earther, and P.S. cinke for in 24.80 (49%), 45.45, 56.65 (a) of their to follow Steinkeller in equal ng the good with Belgas in known as a sign of in the changing form.

See the preceding footnote and add 2.4 Mill 1841 ) 44-19

<sup>\*</sup> Mile vin Studies for a Remer 1987 54. Arkad an hapana see also P. Ferreio. Thérapeutique % Mile vin Studies Benne é audisberger. 1983 5. now associal (CS) 1,59 a. 4. 2, 114. Ap. Ap. 2, 289 f. CA F. associal (SA) 4.0 M. F. do. 3, 1.

## Luga-amaspac

The other less well known god of ep leps) was Luga amaspae. He is not attested many times and most often we had him in long lists of demons and diseases. There he is closely associated with the various kinds of api apsy that we know a ready. Lugal arra ain trais up his benna. Lugal amaspae. In the opening section of Libiet III of the handbook Chakka lemnan he is the last in a long rist of lemons closely in on a man walking on the street and his name is rendered bennam the interlinear Akkadian version. The snamed the evil god is mustly in Table. Ally of he same handbook in a passage where we find him after the gods of the Netherwor is object) I tana and Gilgames and before Nergal. "Lord of the Flood."

Only one therapeatic text mentions Lugal arrispace this good serves, a patient and a very short preser pto in to lows, the next entries indicate what to actif a nit a sub-bia falls upon a man

What does this Sumerian name mean. Probably "Lord of Jasper". I after one in the discussion on anulety. Chapter VI) we write that the stone paper is the most important anuletingainst operpss.

### Lagal-nam.cn.na and Benna

Iwo gods with 5 interian names identified as Akkadian bennie have a ready been mentioned. Lugar namen has objected as a bennie imaginal and also be gallam space. The evidence for the equation begallam space is bennie is the best of the two

Logal namen an naise qualed with be [en ma] in elected text, he got determinative is backing)—as the gods Logal me and Namen na are "A M like Babyleman exist text orders." Dure tartur = I do not a tom to, namen na = nebara rabu ( - thome hotum ( neubus and successus) and pasition to low. It is enfortantly that I compute sentilly the Askadian word of name with which us namen nais equated. The convext makes clear, however that interrelated demons are meant, possibly those threatening the I te of a baby. The element us could mean "demon". As to the Sumerian word namen nail to seed stands for epilepsy of a slave in an Old Babyleman of the definitely does not mean and ship—after the count remands us of the last element in the well-known that en na healths of in this Direct NA "

<sup>46</sup> RAMS 468 KT of BBR 45 Lower FA M. Waggermann, Mesopounnan Protect of Spring 992, 6-511

<sup>18</sup>th C. J. 6. h. After R. Borge. Buth the 4.1 86th. A transfer not was given by R. Lubia. Les teligions. In. Proofity, institutionality in the 4.1

Jupicale 5 7 15 31

M Northern & Red V 38 1 11 48

M. Krebe n.k. Beach use 1 of the suggests. Non-gestrable no here age lighter 1 in Cata 1

<sup>&</sup>quot; () is see about the a parent of might

<sup>&</sup>quot; Into I have been wat us a more of gold

MS, the Amagart in

<sup>4.</sup> An Anum | 41 2 see KE4 VII 49 cv Tugar mc

<sup>4</sup> FIL 0 11 0 K

<sup>34</sup> April Capital wash more by F.R. Kraus.

<sup>47 6</sup> T 4 4 22

# Lugal-amaspac - Lugal nam en na Benna

Bennu is occasionally a god in Akkadian texts. The myth. Nergal and Erekkigal" records that the god Bennu was installed as gatekeeper in the minth gate of the Netherworld Dizzmess (Sidanu) in the tenth, Miquo in the eleventh and Lord of the Roof in the two fith gates. They belong to the fourteen diseases brought down from heaven by the god Nergal when he took residence in the Netherworld, the myth wants to explain their presence there, although to our feeling they are not all deadly – maybe they are Ingoing. Tehron. The second passage is in the diagnostic handbook where we find as a diagnosis. Fland of god Bennu depoty of Sin he will die. It is sewhere a diagnosis is Il too of bennu here, the god determinative is lacking, demon deputy of Sin. 19.

Hermit is here associated with the moon god Sin, there also is a connection between the moon and isper to mais place (which will be assessed in Chapter VI. This provides us with another inhibitive in Lugal amisspace and the epilepsy called bennal so. I seems

It is surprising that the god Lugal amaspile occurs so rately in the texts whereas bennu is so frequent. Was bennu too general to allow an identification with a very specific demand Note, that bennu and Lugal amaspac are kept separate in the teng lists of diseases and demons.

WH EA 357 70- 71

<sup>165</sup> C. E. von Weiher. Der bahvionische Gost Nergal (1971) 86 f. The latest discussion of the myth will be found in M. Hutter. Altionentausche Vorstellungen von der Unterwelt (1985).
62. TDP 234-24.

<sup>163</sup> BAM 3 202 nev 7 dupt 311 51



### III EPILEPSY WITH OTHER AFFLICTIONS

The context of cp lepsy

Several times we saw how the various kinds of epilepsy occurred together as a group and this group can be regarded as part of an even larger group of diseases. Modern receiving yes epilepsy a place in Neutongy. The Bahy on any did not of course, and it will be interesting to see in what context they placed epilepsy. The "ong lists of diseases" already reterred to are our primary source of information and a sophistical ditext from Late Babylonian (Seleucas) Unuk should grant us a deeper insight.

But first it is important to see in what contest the uncient Greeks and Romans viewed. opilepsy. Their after writings give the most systema in treatment and they unvariably locare the origins of all these kinered diseases in the head. Sommas as transmitted in a Latte version by Cagain Autocapias, discusses in his On Chronic Diseases, Book I the of owing topics headache coopitaleas, darkness before the eyes (se donia) neubas corressy madress (min a) melancholy paravisis twitch Arctives of Copportion, in his bonk is a courte assessed phren tisk a men nights? I charge what ng the arasmost apopers up lepsy (VIII) and in his book on the in a facases headache districts before the ever (sections) appropria meanchols (VII - 6) Providenties, as extend by Actius of Amida in Book VI write on obsenitis lethargy value psy provy sleep (carry) coma direcess below the eyes escotoma mad ness (many) melancholy yearthrops nightmare tephrates epilepsy dail tess Page of Acade III 4 to behanche phrenits enspelas lethargy soziate teators so heavy sleep tearus; sentoma lep lepsy melancholy mainess light mare rearchite by dietain ter of Italies beadache phien (s) ethatgs op lepsypar lesis melancholy. Gaten warns women against ducing their hair with the wrong rigredients, the resulting car anged the brain might, end to apopless, opilepsy accepseep (cataphora) lethargy bears veep contain and so-called catalopsy

This categorisation is partly that mad partly traditional Ray iting apopicity and epolepsy with the head most have seemed obvious when ancient man saw the consequences of brain dantings, furthermore opicipsy can have some important this, the medical writer was rational. Folk pristic elements, like incubias of nightmare look more transitional going back to superist four program and it is not surprising that is simplar ast of interrecited is a second be drawn up for folk modicine in 20th century Palestine 4. They are treated all together in Bahyloman "taxonoms."

The groups of epicepsy related ascases in the Babybillian texts are usually not very telling. There they occur as a single group in a long ast of demone diseases as can be seen from a few relatively meaning ess passages. We give some examples

Tucket grand La manufie de came (1981) (0) (1) He berg Aligemeine Zeuschrift für Posthatne 46 - 75 S

of Th Paschmann, vol 1464 64" Story 100 "

<sup>1</sup> d C Kahn son XII and he ways shome me wallern main 13 Cf Danseau Courevish. Le mai d'être terrone a femine a la mode de fine a flam, a map

<sup>1</sup> Lanaan, Jamonenguubi in Lande der Bibe. 4 45 4

#### EPILEPSY WITH OTHER AFFLICTIONS

An incantation priest (conjurer), on his way to the sick patient, has to anoint himself in order to ward off the demons threatening him. We have an incantation for this purpose for swed by a recipe for the salve to be used. In the incantation form, las the exore st claims to be a messenger of the gods and tells the demons to be gone. The subscript to the text says "Incantation against the devit Igalia), the Lurker, Lugal-urra, Provider-of-Evil, evil alia, a n.t a.s a b.b a. and whatever vevil there might be, in order not to come near to a conjurer." The meantation itself enumerates these demons and some more

A lengthy apotropaic ritual for "blocking the Foot of Evil in the house of a man" intends to prevent the evil coming from bad portents from entering the house of starts with a lengthst of all possible mishaps, not only those disasters that the riting wishes to avert. In this very general list we find Hand of the God, Hand of the Goddess. ain i a su bibia, Lugal-urra, Lugal-amaspae 1

In the second tablet of the magical instructions Ba meson the god Luga -gyrra in fact embodied in two figurates at the door empowered with apolropaic force -- is addressed twice in order to chose away demons.\* In the first prayer it is said "I installed you. Luga sgirra. In order to cradicate Provider-of-Evil, I invoked you against utukku. Sèdu, Larker, Spirit (of the dead), incubus, succubus, kattillu, evil bennu, Hand of the God, "Spawn of Sulpaga" and a n.t.a.3 u b.b.a, any Hand of a Spirit (of the dead) the god of a father or the goddess of a mother, whatever there is, against the soreeries of a god or the god of a man, that have been told to pass by NN (leaving him unharmed)" " This fooles like a wholesate last of demonic torges

Elsewhere we can observe that the group of epilepsies were inserted afterwards into an aready existing list linguishing and a sub-backness larger amaspace. Hand of a Golddess. Provider of Exi. At the beginning of another text and tax ub bar and Lugal-urra appear to one manuscript and are omitted in the other 12 They return in the ritual prayer but there they have been added later together with other demonic attacks as the scribe wanted to change the original incantation against brack magic into a prayer to the gods who had sent these diseases. 1

A number of clay tablets, all dup seates, give pountations for eradicating, three groups of diseases. We already have met the "fail" (might) from heaven in the first group, and noticed that "fall in the second group has nothing to do with epicpsy, do the third greap there is a long list allness. "fall a labur lever arakkii a the semon of jaandice - feverish shivering - depression | chill - incubus | benna | se zure | dizzoness

<sup>\*</sup> KAR 31 (esp. lines 34.1.), with E. Ebeling, ZI/MG 69 (1915) 89-92, cf. A. Falkenstein, LSS NE 1 (-93,

Thus the interpretation of F.A.M. Wiggermann, Metopolamian Protective Spirits (, 902) 91 f. 93 f. Wiggermanu 92 D

<sup>2</sup> BHB 45 L L with Q R. Gurney, 4A4 32 (1935) 42, and EA M. Wiggermann, Mesopotamium Prosperties

spirits 6. " C.I. Wiggermann. 136 seems to mean that table is I-II are against potential danger and

<sup>&</sup>lt;sup>10</sup> G. Meier AIO A (194 44 42 13 40)

BAM 5 468:8 E. introduced by an unexpected lumina

<sup>1.</sup> RAH 26 I (Ebeling, ZDWG 59 96-100) compared with 45f7 96 7 , 2 This discreation availables J V Kinnier Wilson's complex "diagnosis" given in Studie Benne Landsberger 1965, 20-1

Line 38, with the analysis by T. Abusch, ACS 32 (1465) VI + see already W.G. Kunximann, L.SS NF (1 1,932, 90 1

<sup>14</sup> Thus T. Abusch. Babrioman Witcheraft Larrature. Case Studies (1987) 45-60.

 nocturnal fear (hagain) - Provider-of-Evil. These examples should suffice for the manual.

But there are texts that are more specific about the manifestations of epilepsy and the diseases that were consest to them according to Babyloman perceptions. We dready get a get eral idea from the texts present inglamatel stones against epilepsy within the context of amounts against other demonic attacks. Those are: Any Fyit the eyel and demonic gnashing one's teeth – quivering in bed – stroke, 11 Once dizingss follows, 1 and on two occasions mental disturbance (finit tême).

A text from Assar is particularly be ptall or our investigation because it gives in a very systematic way a survey of the tasks of an Assyrian for Baby in a 1-conjugar. There, we find this entry

Remedies against a n.t a.š u.b.b.a. Lugal-urra. Hand of the God. Hand of the Coddess, Hand of the Spirit (of the dear) or late demon neutron. Provider of Lyll Hand of the Oath. Hand of Man (= sorcery and remedies according).

It is possible that in this particular entry the shared (?) "remedies octors no this group is one group

A late on about figing ition as a remedy starts with "If a not a sub-bia. Lagaliserra Hand of the Good off indictible Good essure upon a man —— the reader with not co-the same sequence as the in the text from Assur. A diplicate text gives as extra. Hand of the Spirit (of the felid). The commentary on these lines made by the Baby in any themselves explaining the expressions that interest us is especially important.

- and a sub-bar the sick person is choking and discharges his saliva all the time."

  (mar su uh tan nag a 191 su SURSUR a)
- Lagal office the turns away (\*) has right eve and his left eve. (1 at NN to a c) such that keep print,
- El and of the Cool. The curses the gods, he speaks insolence he has whomfevery he sees. Chise in All S. name air silent e gab he saim mare man has).
- Hard of the Couldess the bas of heart break after and again and forgets bis town works time and again. This is a CAZNA UK. TEKE SERVE INIM BENEFIT INIM BENEFIT INITIAL TO THE TOTAL AND SERVE INITIAL TOTAL SERVER.
- Hand of a Spart. This ears ring, he is, time and again tepúl, his teeth do not come close to food. (CEST) (SCS (associated to SEST) (SCS (associated to see privrim na su ana ma kusie e la a gar ra ha ma sic.)

These explanations look at first's ght like "definitions" but they unfortunately are not as a glance at the diagnostic handbook will show that different symptoms for the same a area found there. Although those ancient learned Bahylonian commentaries

M. Arev all read with K. St. Rouse WSES OF Cland C. B.F. Walker, Path 26, 1989) 776, 18454.
4. Dune 1636.

In More in W. Farber, BLO Commission 64, 4, R. Bonger, studies fines Remer Cognitive 40, 00 Cf. also the long list. May a H. G. where we have a supply as the code of the Strange area. For manuscript othering dinger x. Sek 2455. The less Too Association

As in BAM a 56 322 to another some area in 364 and 400 of 1. Rocher, 48, 30 (1963) 156-8

<sup>\*</sup> DAMA COST SED SANTAL MENOS BOOK A ME SOOK

Wor a KA III KI K RA RAMA YOU may 11 Yest, a

<sup>20</sup> KAR 4+ 10- 13-13 with a Best of Withers me de that of me 1985 KA (N

<sup>1</sup>MT 5555

<sup>1</sup> BRM + +1 +

can often be off the mark there are claments of truth in these explanations which can be discovered. In the discussion on a nata sub-bia and lags, area we already saw that "saliva" and "movements of the evel could very well be their respective distinctive features. Hand of the Goddess again has the symptom "heart-break in two other passages in the diagnostic handbook," and ringing (*fasi*) of the ears certainly is one of the principal characteristics of Hand of a Spirit spirits of the dead were thought to enter the head through the ear. "Hand of a God can be a discuse of newborn chaldren as we will see later, here it obviously is an adult abusing (and and min in a children description in a way remainding us of the symptoms of the Gilles de la Tourette disease

Our general conclusion is that city a few features of the five diseases were singled but by the commentator. The group is for his selection are not always clear to us.

What comes closest to an ep-leptic attack according to our definitions, is a passage is an incantation to be recited by a patient saffering from a seizure by a spirit?

The wind of in exil words (2) has blown into me, an exil Lurker has been put upon me, and chased me all the time, he smote (mahasu) my skull and (then) I have been my tongue, he smote my legs white my arms were tied, he fell upon me and knocked me (down) (unquantining id) panne).

Only twice in canerform iterature do we find bring the forgue in a descript in of an attack, here are in a deviaeing diagnostic tradition. It is remarkable, that we rever find the as one of the symptoms among those of the various optiops as listed in the canonical Diagnostic Handbook. Its editor may have been aware of the accidence has tare of tringue bring during a fit is no him perhaps this was no meaningful symptom. Note that other possible concomitant symptoms are not mentioned either framing and or noting.

This text is directed against a "roaming spirit (of the dead)" that has so zed a man telemina manappatic obassic). The symptoms of the set are given at the beginning of the text and do not resemble those given by our passage, only the symptoms of laming (simmatic mindic) have a little in common with our passage. We assume that the meantation text was a separate charm, against the livid lurker inserted about text. He may be that incaming spirit, after all because the living into the potent probably stands for a spirit.

The German excavations in Uruk yielded an appara leted unique the written at the time of the Selected kings. "If kincher realised its importance. This text distributes 36 or 37 diseases over four parts of the body where they originate ("are from"). Such a view on the plays callong in of disease is new. The parts of the body are the heart the rungs, the kidness For the second organ hard to read on the diseases of ganating at this organ are diseases of the head. The head for a part of this eachs to

<sup>\* (</sup>DP 126.43 massa hig ribin) of libbatia diteneppelia. STT 1.93 364 and dupt. (Table) XXVI 24

R Laber RSF 1 45 1 C and see now the Babelonian commentary Spirit. III 189 or 1 (0), 3

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<sup>4.</sup> Execute a christa Habrich etc. Fib. Medi, mache Phagminik in verchichte und eingenwirt besischinft für Hein. Geseiche zum seich zeiten verhanzug s. 978. 7. 30. sp. 22.4.

# Meancholy

be more likely. From the kidneys come diseases that have to do with the univary tract, nelteding sterriety. Students of the history of medicine may be tempted to see in the four organs the seats of the humours, so well known from Greek science, the heart (blood), the head (phiegor), the spicen (water latter velow bile), the gall (black bile). They may conclude that there were Greek influences in this Late Baby, inian text, but such a conclusion seems tash.

The first section of the text, using the diseases "from the heart" include the types of epilepsy "Heart" (libbu) can be the heart, but very often means in a general way intestines in the abdomen with the jupper side of the heart. (res libb) the Bubylomans meant the epigastrium. In contrast, the "lungs" stand for the organs of the chest. It has following two discusses are said to spring from "the heart" heart-break, a n.t a sub-ha. Hand of the God, Hand of the Goddess, bennu, Lugal-arra. We easily recogn ze the usual list of epilepsies and closely related diseases but "heart-break" (hip libb) is new to us. This is no usually a disease of the "heart according to its name but there are more texts that group a together with the epilepsies which was suggested above where heart break was seen to be a symptom of found of the Goddess, be invited gation will be seen to serve for epilepsies and heart-break.

## Melancholy

The historian of medicine, who will be aware that there is a close relationship between epilepsy and me archit vin Greek and later medicine may be inclined to see in heartbreak' something similar to melancholy. This problem is worth pairs ang

Meancholy" originally one Greek word meaning "back bite" a concept fitting in the gradually developing Greek theory of the four humans in the human body all ready mentioned. People suffering from an excess of black but are the melancholes tanother, originally Latin, word is attablicus), "Melancholy always has been considered a corporal disease that can be cured by the normal the rapeutic means, including the asual materia medica. To the Greeks, the plant black hellebore was the most important remeas. Babylonian heart break is similarly regarded as a disease subject to the same cure as the others. Epilepsy, too is caused by too much black bite, according to a pseudo-Hippocratic writing the blood goes bad, the flow of art 1 through the veins is hampered and as a consequence the patient suffers from epilepsy or a stroke. Plato wrote that black bite mixed with white phoegin vitiates the "drying" brains and this is

This would require the last one emendation like SAC instead of KA uniesa we may read know to kathe is the crown's the lasting skin. If I K 83b addition to FES FESM 122 Hz 1 set 3 S 8 3 S FF S 7 g 2 Ac emendation SAC SA 66 his epigaser aim in made by more in the with K select a proposal.

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<sup>&</sup>lt;sup>3</sup> Note that in a results for persons a man habite heart is broken as allowed by persons suffering from mes man resultes 3/5/1/12 and as not as not a great and a suffering from mes man resultes 3/5/1/12 and as not as not a great and a suffering from mes man resultes 3/5/1/12 and as not as not a great and a great

<sup>&</sup>lt;sup>14</sup> The classic of the and solve who bows by R. Inchandly. F. Panolsky and F. Sac, Saturn and Metaneholy. Lendon, Gods We used the optioted new recemany life in Sac an and Metaneholic Strains surface his fite dee Suitephingrophie and Medium, der Religion und der Kunst. — benefit von Christa Bascheno, (f). Suhr kamp Verlag 1302.

Ripp. Regimen. Appendix VII. Littre II-406. R. John Hippocente VI/2 (1972) 7

why epicipsy is of a sacred nature. If later texts tell us time and again that epilepsy is distributed and meanth areas safet from the same ciscuse, the first display the symptoms of the ribodies, the second in the ripinds. In his description of metanehols (tilled of en addices up kipsy in comparison and does not mention other mental diseases its an later authors or comparison did.

Thanks to Arist, to metanche y has become a famous respected in mentilite to hight that this was the inscass of the fourstanding of feminen. (penitra) among manking mendentally it has been suggested that this idea may belong to Theophrast is and not the great philosopher himself. He compares its effects with those of drinking wine depending on quantity quantity etc. At the beginning of his discussion he makes a temark on me anoboly and optopsy taken up by the Renaissance humanists but not claborated upon by himself. We quote this influential passage.

Why is it that all those who have become eminent in phi isophy or posities or poetry of the intsitie clearly of an atrabilious temperament (metanch dator) and some of hem to such extensis to be affected by diseases caused by black bile as 8 sack to have happened a reteractes among the her rest for the appears to have been of these react and has swhy epoleptic (epileptidio)) affections were called by the ancients the sacrest energies affect him. That his temperament was atrabilious 8 shows by the tars (examinal) which he displayed towards his children and the eraption of some otherwise took place before his disappearance of Maint Octa for the other occurs is the result of back by a layer idea the laced atmosphene ian absoluted from similar sores before his teath. There are a set the stories of A ax and Belleri phon of whom the former became insince (ekstations) while the safter so ight to habitations is in desert places of 1.

Later we will have more to say about the insanty and the sores related to black hite. Can Babyloman libeart break be interpreted as a form of melancially. The medical texts and Babya man and Assertian letters where the expression is quite frequent are be plan. "Heart break" of this bleak the heart, were everyday words often issed with attrative or permissive verbal forms meaning that the heart break. This and again or "31 the time." In a big is Babylon an letter heart break feats, a man." A Libis shows that it is a chromic condition. The medical texts have heart break in a context.

<sup>4.</sup> ptg. I marrie 65 § 6. Inter-sting v. I appointed in his well known (In the Saired Discuss ascribes this discuss a anguents). I phugin not his 16 § 23.

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<sup>20</sup> H. Flasha, 61 F. Benner, Simon Mind and Madness in America General The Classical Read of Modern Proclinates. 25, 28. Now Ph.1 van se. Law Arist news abor he M.5, july 10. Minematics 43, 294. 8.2. Someon With Aristotics with Aristotics about medianche y.

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<sup>\*</sup> R. Frankena, v. & V. \*\* 14. Officiers) (f. hup tiblight norefiners) to examine a beast-break in the B. efter +831 — ftc., M. Durano s. of atoms in MANIA 1965. + 3 note 232. The local west revisits a estee in NTT 15 IV 145 — be contracts heart break time and again our anomight be gets feat syntahin. 13 Te., 9 183.5

## Melancho v

of anxiety and fear *(punda, pinta, pidahta, nasana)* "the same is true for the literary prayers, using a larger choice of words." The wrath of the gods is always its cause "and among its remedies are plants" amalets "leather bags "lieu with materia magica." and famigation. "

Some passages show how heart break manifests itself the patient suffering from the goal Marauk's wrath interacts his heart at the time when at (his) meal in this) house he has to as with sinfe trained in the street with quarre and (patienthia). Strife and quarred by inaccoding were conspicuous signs of heart break and a psychologist may remark but the minimum attends have had a bad tempor prinking sinfe and charred trig perhaps and lingly. Apart from fears is, feeling of he agravity mot slander and experiencing bad dreams can be symptoms. There are many passages with a various of symptoms which could be clear that one engity description of a man confronted with misfortune (midira), not knowing how this could have happened to him sivery clear.

He has continually suffered losses, losses of barley and silver losses of mach and female stayes catale horses and sheep logs pigs and servants dving off a together he has heart break and makeing in constantly give pinders but no one) complying, eading but no (one) inswering, the curse of numerous people like is all the time apprehensive when lying (in his bed), he contracts pareses, he was all the time apprehensive when lying (in his bed), he contracts pareses, he was all the time apprehensive when lying (in his bed), he contracts pareses, he was all the time apprehensive he about not supply and an area has entire to time he as apprehensive he about not supply that a time seem of ised dreams he after gets pares is his appet to the bread and been is different instead he forgets the world he spoke that man his the wrath of the gold and in the gold are the gold less on him this gold are his gold less are angry with hop

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to divine anger. It gives us an impression of the larger psychological and social context of "heart break". A man has a similar reaction when he looses his family.

A remark ought to be made about as ar ation of the expression "heart break" some times it is preceded by the obscure word his inclusion in the us of inclusion once his usa. "There must be a genit veire attorship between both words, the confident break." It is not ceable that we find this combination only occasionally in the medical texts confidence adupted could omit his his? The but a ways in strictly I terary texts, the prayers." Adding this word him was obviously a matter of style and we gather from a late Babylonian commentary that later they no longer understood this word." Our conclusion is that this variant of heart-break makes no difference for us.

We will now turn to the opistolary texts. "My heart is broken/will be broken all the time its a frequent compliant in Old Babylon, an letters, urging the addressee to take the writer ser may. Often he or she makes this remark when a respense with news I also come "Worry or alarm about somebody else, not necessarily an inherent anapersistent feeling of fear, is the kind of mood these writers are in "

The Assyrian letters seem to have a different shade of meaning and ipanic "seems tinhe the best translation. In one letter full of related idioms, we read

(While) all my associates are happy (hadia). I amilying of a shattered heart (known libbs). I have been treated as if I all indices the walch of the king my lord my heart has become backs! ding (magic mindeed panic heap histor) has seized me. I have become exceeding vialraid (paiahia) may the king revive my heart just like my equals?

An Assyr an royal inser priori says that an I-lam to enemy "got beart break. Bed from the land Flam and grasped my royal feet". Again a sudden emotion, clearly partic. There could be reason to study the Assyrian terminology for emotions of the beart of which we saw only something in the letter, examples are "throbbing" (tirku) or the heart being "low", supility."

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<sup>\*</sup> CoCCLI 406-10, with CAD H 260b his set 121 Substra in Spb7E. III 54 no. 62 JII 28 respecting As to a prescribe sensor as

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## Mexanchaly

To summarize a man with a broken heart can be ill-tempered suspicious, have a ner your breakdown be luil at apprehensions, be worned or in a panie. He could be called a me ancholic which can include being a hypochondriae and nearotic. The reader who wants to know exactly what inclancholy stands for according to the West Laropean tradition, can be recorded Robert Burton's classoc. The Anatomic of Metanicholy with the 1621 where in the Symptoms of bigos of Melancholy in the Body in the Mine given by Bartier Baby on an heart break symptoms can easily be recognised.

The Baby omans also sow a connect in between "breaking of the heart" and gal. The Old Babyion and my hi Al am basis describes the restless Mram hass, faced with the impending Flood of the heart was broken (and) he was vimiting this among all this transportations a metaphor also known to the mach later Assyrians in expressions like their hearts pound and they worm galt.

Having established the connection between melancholy and the gall the question rumains. What exactly is "black bile"? In fact no such bodily humour exists slithough the large majority of physicians believed in it for more than two thousand yours. Inportant remarks on the origin of this tase idea have been made by E. Kadhen. Be contended that "black bile" belongs to the realm of magical thinking. To the angients, "black or "dark" intestines conveyed a feeting of destression as Karlier shows with passages taken from Homer. Theogras, Aeschylus and Sophocks. The reserves the with brack matter having possenous characteristics, that is why precisely the block variartist telepare selfective against buick hile me ancholy for he idea of sack by a se sheet magic also surveing for two boroand years. Later measure was to denot to a gize this notion and Diocles of Carestos (Fourth cent. B.C. here) only not be reving in "black by court it becomes the word inclanchour invasit a exthe disease in the epigor train. The addition that it is as the Card an School did, this is Expochorary at Retus at Ephes is Ca. 100 A.D.) wrete, shook (now lost) on epigastric, and "hypochondracal meliciciols and ani ther work by him surviving in Azabic translation makes clear that me ancholy could or g nate in the spicen or between the ribs

Die the Baby emans speak of black organs? Yes, for them the spleen indimatiwas the black been in as is Sumer igram said to shows. At first sign, his comparation means of sensed heart, but we can venture to see in accompany may writing to Same mangers globales, in the that the very sign, do is a combination of globalid so set 2.

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The time and to Surjeine by were perfect sick heart of great by some disease hard to find — inhike "a diseased finger" — (Coll. 3.127) and adds the saving "May Indina pour oil on my sick heart (3.128). We assume that love is kness scream to be cured by transa the goddess of love. Here, gg means "sick although hack heart (3.128), a few alchough here is a space, to at observe a collection of a sick modern Hack heart (3.128), a few alchough her has been accordanced by the few alchough his is also a condition of a sick person. The few alcoholists of the section of a sick person. The few alcoholists of the section of the black Heart Canada and a condition of the few alcoholists have the person of the black Heart Canada and the section of the few alcoholists by a fine along section of the best section of the best section of the best section of the best section.

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### TABLET XXX

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### THE RESENTED HAM BOOK

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# V. A SECOND DIAGNOSTIC TEXT

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103-108) Is challe. A still the set  $\{0,1\}$  and  $\{1,2\}$  and  $\{1,2$ 

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<sup>\*</sup> Cr. 1: End there early problem only to the an entering in the first half \* ST' S is all non-square how only a given a star or case which committee a degree of star of star or case which committee a degree of star of star or case.

is full of blood, he opens his mouth time and igain be bites his tengue. Lord of the Roof has seized him. If at the time (if overwhelms him), the latinary, flow of his water carries to a standst II he shall discharge ( ) before the hight and [...]. If the (urmary) flow if his water does not or me to a standst him. It has illness will last long and the man to a during the day, when he his touched ( )

"To circle", said of the eye, is attested only here. Another lext, commenting on a section "eyes" in a diagnostic text, "explains a law as a lam ma. If ling the tongue as a symptom of epilepsy is found only here. Do the edition of the cationical diagnostic handbook not accept to as a genutie symptom and one to the cationical diagnostic handbook not accept to as a genutie symptom and one to the said that reason? Manzazu (here ma za za) refers to excrement the it flind or solid. Easewhere we read the solid horse to two keeps and his excrement dies not come out case. I found of the spirit of a manacier. The by to removable gave some scholars the idea that the Habylonians related this word to the verb naration to top rather than to zuzzu to stand. It is true that in our passage a translation "flow of exercision" for manazara manzalia is far to be preferred to just exercise of the laso would be the use of reduc St. Can we take ma za-za as an infuntive to flow."

This entry first gives the angives of seizare by Lord of the Roof. This is in the with the style of the Grignost's handbook. It continues, however, by and ing two alternatives with subsidiary symptoms, followed by an advice (\*) and a prognosis. This replaces the usual short remarks like he will be die (and more. The alternatives are introduced by funding "If" withen at many as is usual in omitta when funding is not written at the beginning of the line.

HI9—112 DIS enuma (L.D-ma) thitaska (L.D.D.L.Sti) insta (IGA va) ka kameli (c...) kuma (GIM) pilagqa (c...NBA[-]) [e fam ma] (1...0) insta (GAS) ka mutti (ZAG) dama (L.S) malat (GIR) pusta (k.N.va. aptenetic tissas (c...111.) u na sak  $^{d}$  (CGA, GIR BA isbassa: D[Bessul]) [...] (1...2) inemistate (L.N.L.S)

"If at the time it overwherms him his left eye encles like a spindle his right eye is fall or baroc, he opens) his mouth time and gain he bates [his tingue]. Lord of the Roof has seized him. [...] will chase him all he time [...].

113-119 IN FRANCIA (C. [ ] ( 14) pasa (KA sa) ( ) [ ] ( (15)) nie ma sa i ta d[a] [ ] ( 16) \*LUGAL-GIR RA isbassa (DIB-sa) [ ] (117) šiamma (BF-ma) hila ( ?) (A.KAL) a sa a [ ] ( [ 8) na kad šiamma (Br-ma)  $\rho$ A [ ] ( , 9) mata (NAM BA), angassama (Si B-su-m[a] ( ?)) [ ]

If at the time [ tis mouth ] when [ ] Lord of the Roof has seized him ] If he acquires strong water [ ] it is critical. If [ ] Death has fallen upon him and [...]

Strong water" must be a bodily excretion. The Sumerogram A KA1 stands for Akkadian mile "high water flood" (here not relevant), hile "exudation, resin of plants", nihe screen. In the Old Babylonian List of Diseases [A KiA1 a ralab = hile, he for lows zone iswest."

<sup>2</sup> April 1 2 1

<sup>&</sup>quot; Some the series comes is manastiff in the aniis. Sph I (136-13 Comm.)

FDP 106 HLV Selection Library interest

<sup>&</sup>quot; CIDA " 16 " CID ranger photology the open annuscripts for TOP 736.46. Her the massauline resp fermance torms. Kr Civ. B. in and Kr Cit. B. in.

<sup>&</sup>quot; 45), with a to the contract of the residual data in this passage the natural course of ciscuse. The setting would be most unusual.

## A SECOND DIACA INTECMENT

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the verb sugara 12 (125) is lacking in both dictionaries. What the "heavy dust the risk is not exact. Dust can refer to a skip assence Aich ld can suffer train being rejected by dust. (kista right).

Note that the two passages in the cheek f. 23-123, 34-177, look, ke introsous with 6 the sect of where every entry starts with 1 is anama f. 13-14. They are problem sections symptoms clabor at rg in what precedes f. 3. Dr. Toev epile. One expected our fill mail. By majorable form of new securing vindependent entries.

124-127 as we will say a stand to argules of a branchine (see samples of a constant of a sample of a constant (see samples of a constant of a sample of a constant (see samples).

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1.28–132 in channa (x-road diament x) in sa) passa x-versa amula (xx) insa 1.4 sa) x a x-passa (x-x) x-a x-are the contact (x-x) x-adjuntate (x-x) x-

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133-140 (1 S. emanta (C. 1) ment henrica (C. 1) st. e. passa (S. 1) st. superior (C.) emap.

Le surt at [1] (C. 4) kana. (C. 3) kalby 1 f.C. (S. 2) st. mentional 2. SHS SA) [

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M. [1] i. 132 marticle (C. 3) for kalbar notion 3 fles not perior (C. 3) and colors

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flow from his eye, he shall scize the heavy coth of the retual you shall not be neg-PC 11

We time the reading movingular in 135 to you Soden's dietaration. The verb harant 137 releast i sounds made by the throat pace (4D arime ()). The negative ausize "You shall not make a pregnostical on as affested a low after in the agnostic hardown burg it is allowed by two a ternal vesigning subsidiary symptoms which make a prognostication possible. A similar procedure is found in a therapeticit text. on wounds communicipparents one wasts to see how the wound develops. The prescripture at the end is not attested a sewhere. "He shall seize the heavy can hold the rition in allerantive interpretation would be the will seize the garment of an important person if to Post be abut kubturn), eaving an unexported pur vi-

141-147 DIS méta (BGI-tá) e sa-par (1) Saprasa (NI NDCS) a patra. C 1/3 alt. ricta 1.1 ma pisa (KA-ra) aak ( aS-ak) (132) ganaasa (S) su) (pisa ( 18-su-1a) jum ma sa kima (c 18traninga C 18 St Alfa alic ta = 43 (c. 1) napipa is AS IASEB. BA Shassii (D. Sea Sannii (D. [maj) - 44 Kima (ASSI) Jaan ga da s Lota sopii d O MEN No 1X 1 An automora COOK The as a portion (BAD MEN Kana COM TROLE (150) 48 13 SUBBA nagrosar 1 to Gardan dalk (150) near he zeb

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4 14 we emended what dooks like a DAG (thou sat pur ). It is striking that the same emendation stag in required in other his onces where this isappur simplest. 3/1 us proc 18) B4M 312 top B4M 54801 oldercopy no. 1 23 23) The sign. Accombined as bar a Superiance bowel affected in the combination's a boar to spreasout a net. A commentary basifies enformation. Of-stilesa-par. BAR sa-pa-BY BAR 20-0-10 Without going into the document of the har (etc.) by P Sternkeller 1. we street, the value support of DV (BAR) in Sit verbal form, thus reading esupport This mist have been an emberately learned way of withing outpoor

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148-151 bis migra is that imaggassama (s. tissa mai kima (c.18) alpr sa is , 48) our mican suprasa (5, 50) 5 \$15 \$10 } (50) 55 \$5 \$1 \$1 \$1 \$100 \$100 \$1 summa (B) mart (151) basa (R) at his ipatrar (D) (1 summa (B) ma) x

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<sup>500 4 5 9</sup> 24 5 05 19 45

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152 158 I S course (Doma) if on (111) in k ma (CK) un mate (KK)

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159–166 IS sibin (DIB-tu) into table (DVC-CA) ikkal ( $\chi$ () ibani (NAG) i ha di i a it bassama ( $\gamma$ ) (ii) ki ma i n sii ma ti sina osata  $X_{X,i}$  [115 ) imama 1  $\gamma$  dissit (115 vi) nin ias = 2 sii ki na ( $\gamma$ ) (12) raman i  $\gamma$   $\gamma$  (ii)  $\gamma$  (12) raman i  $\gamma$   $\gamma$  (iii)  $\gamma$  (iii)

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Six class (163) he eighter have a contoprofesion the sections a stand for "9" proven by #44/2 164 16, cf. [6] V. F. Here, we see two horizontals

167-173 IN sality subtransimal (11 s. a man survey 11 st see e. e. a gat 2) in machine assets. In the control of the control o

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180-186  $\supset$  S) kana (GCIM) simetan (AN USAN) sibtle (189-96) is abbassiona (OBB-96)  $M_{\rm B} = (-1)^{-1} + (-1)^{$ 

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187-191, DIS quaggassia (§S-AG-DL-sta) pagarsia (EL-BAD-ŝtá) i-na-aŝ kisassia (EL-sta)

<sup>4 1 4</sup> 

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196-204 (196) 1 to mateur new manners of new permitted protein 2. I make a New York No. 186 No

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205-214 At the end of this text, the entire to award supertion of omina diagnosed as the id-4 Set. Does his mean, his the transport to Moor goal is associated with ne preceding optioproid diseases. No therapies are given

(205) ( ) SI marsu (IC [45] zumarsu (SU su)  $\alpha$  -man dassi (SED) sibissu (DIB sa m akkar  $R^{2}$  R K R ga N Na NN

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This is the first line of Tablet XVIII see TDP 168 106 (catch line) and 168 i.

(206) 1 may 13 1 march 9 ga (8 80, 888)

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(207) Is made to a charge life man pet (st. Sin. XXX)

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(208) 1 S, district is so so suttletter s) kulet, su di ue su su nu es par (\$1. S n. (\$2.5))

"If his left eye is bulging (2) and his cheek is shaken. Hand of 5.1.

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210) [D'S ma]llut (F) ( [H - ut - utunadlah 1( ) , ( ) ) qār (\$( ) \ Sin (4xxx) ]

[Hithe is quive fring and he is 'troubled' all the time. Hand of S o.

Symph ms of a buby stemma serra ngdanatha u LL LU (var LU 1) ah liqui Sar thalla. LOF (31 - 8 c) (22, 88)

211) [DBS - 3]e-e-ti ana zikan (SITA) u sunutu (SAC) (Rongio C) nia)

Iff . caused by sun-heat, for a man and a women it is the same

(212) [DIS...] zu ha (BIR) ha (SC) mašši (Tre KL II) qõi (SC) Vin (XXX) iballat (AL TI).

Ht. If the basing sweat. Hand of Sin, he will recover. Otherwise, for an old and a second person of the same

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H13 x 1 8 9 x 1 8 cg; jv

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### VI PROTECTION AND THERAPPUTICS

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The interpretation of the results are the event of the results some fine a back of the beginning of the extractor of a somewhere by the fed seems of the extractor the reader will be surprised that diseases can be represented by propers. We know to the other teach hard diseases can be expressed by propers. We know to the other beautiful sease of the section of the extractor of t

If a man is dizzy (lit "his face turns around"), his ears buzz, his Besh contracts Line cost is be in is troubled as the time by court and a limit of the order of the little and been entrusted to E reskigal Jooddess of the Netherwood in the modes of the section of the little and been entrusted to E reskigal Jooddess of the Netherwood in the modes of the section of the little and the modes of the little and the little section of the little and the little section of the little and th

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the row, for cradicating this denie, and an task bits which is relevant here (ABI-24). We refer the reader I has seen in Secretary and the past to here it is against hoose specific ordinates among which the optopsies of ten insertibles to over a wright. Present this they are no specific in used against spropsy.

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#### PROTECTEDS AND THERAPIC DICS

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# Fungation Analys

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#### PROTECTION AND THE RAPEL TRON

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#### 6 Jasper and the Moonstone

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<sup>4</sup> H. Will F. Lance H. W.



#### VII TIMING

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<sup>\*</sup> TDP 76.5K.65 SphTt | 14.23 (qut t ei 4)

<sup>&</sup>lt;sup>9</sup> MT 2 William Dept. See H. Hunger D. Pingree, MLT APPS, An Autonomical Compendium in Constraint 1989, 1.7 Cup b.s. and Plate X. U. 43.



#### VIII EPILEPSY IN PREDICTIONS

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We now intro-extisples of borecasts based on features of a sheep's spleen predict has bemore will be up in the sor of the mar. The displacating text socials of a home of going the window of the thing entry gives for an opposite situation the prediction have been on the converge away and each of his permit that goes away will fall upon the Till A Tode on a sheep's liver found in the capital of the Elettite empire is inserted with this text.

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If the sign I N or k1 or 11s are there), because will sleazed that man The N to the coast applies when the signs I R of 11s are visible. According to the following on ry that man will see 131 that of (the moon-god) Sin [11]\* Is the demon Benna dep by some in Sin [1].

The 3-1 dbook some man behaviour was already quoted in our discussion of Lag direct. For of the Roof. It is also part of the omen literature. "If a man approaches to work at the food. I agal-urra will seize him." — "If he approaches a woman on he had the forker will stoke him with a stroke (masada)." In both cases the demonstration, as is exact. In the discussion is but the behavior. In expressive him in

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#### IX STRUCK BY THE MOON

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# The story in the Gospec-

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Matthew's story is an abbreviation of the original account given by Mark where the how is described as "having a damb (Alaber) spirit. 1917), the symptoms are clearly the solid a spicipite ittack is wherever it so zes him. I dashes him down and he foams the grinds his teeth and becomes right to a denivoused the boy and he fell on the gradid and roll or about thaming it the month. Another version is found in the Crisper of lack uses roll at the which is spirit so zes him into his independent of solid and the foams and shatters him and will harely leave him. (2.3). Must have solid to use the word it be a isolated by the moor of being an epitenial her can describe to use the word it be a isolated by the moor of being an epitenial her can describe the health here to discussed by the moon is smeather and analysis. Solid he health here is 4.34). Discused by the moon is smeather to be deliced to the forces with an about the property and the context of the forces with a single transfer or being the moon as smeather the residence.

To his in the standard companies on his condition, as Classical medical experts report that the first that deal" and "dumb" spirits cause on a cost tid one of speech. Others have contended that the spirits dumbness it out possage in any factors in a contended that the spirits dumbness it out possage in any factors in the spirits factors in the content by not making himself known. The Circle imagical paperticities are participated by post bland deal and dumbness to said a spirit factors have a public in with the second theory. However, his may be a significant to in that one of those papertic very list of the resolution of these papertics.

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<sup>&</sup>quot; table to the approxity", "

#### Evidence from the Classical World

## Evidence from the Classical world

Returning now to the page. Greeks and Romans in the first centuries of a raria, we can present the following material on the relationship between epic by and the prosin-A preammary observation is that the moon has an influence on the processes in his hama i body. His is what Origon called sympathy. As full moon there is a platateta. it has and a later ingest blood letting was practed in house, when the moon was with the moorth is an inpact in programs, at full moon may called a chort Colonwrite in his of them albente On the Dies is a Dure or his mean sectioning to ght from he sam the moon makes that's swell and by no homes by a rids talingham to the monthly periods of women watches there is the periods of the epitepries to a I toked the in a malso region exittle recorrest this of our new investigations with were associated. Ast give the to the worker and more president before compais a man so red and cossessed wardeness he is mentally far aged by the france (planar dor of rock and regular reliefs to these suffering from epicopic floor as of the norm steel that who have lead that easin seed done with he is a shore The world follow use fore for in optopic person is the land we write effect also now on "diseased of the moon" as an expression for "epileptic

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gainst epilepsy. As his rative was necessarily seed that must be written as the

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#### SURLICK BY THE MOON

child, when the time of poors, was taken from its need, the child girl an optiopide fit " This is all rimed is apolitopally use the root was kept in a leather hag. We find this everywhere a materializature and Galen often as quoted as an author type

The peoply remained an important herb against opilepsy. In traultional to san fello medicine it soch ased." In real the plan is fared seen in the me-plains. We have seen altereds that the Baby on any recommended the horby vaking arana and archingur aga in hemme apo a Hanob ha

Not in a plants but also minerals had in he collected at the right time in a right time. effective against episepsy. Doscur desirble tops the teacets of a schandbook in phirthus ago that dos best to conset them in the waying haver the stones heard in the stemach of swa lows and scrapings of the moonstone (selentes) 40 One had to himthose swar awas mes in earther and being he bag around the neele of the arm. I nese stems were tamous to waid no affice coss for

Shaid filosops of the moon crescert were worn as any less against epicipsy. A Antiquity and they still are in Italy

#### The rays of the Moon

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<sup>\*</sup> W.H. Roscher, Setene und Semonatter (1890) T.C. Nachtrage (1895) 29 Auslahrliches Lexikon and the state of the state of

Plutarchus, Quien Course III (i), VoSAC F as translated by PA. Clement and H.B. Hoffle in Plutarch

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Catenas, PA 903 Sec also Macrobius Saturnatia VII 16 75 27 and E.D. Baumann, 214 note .. Roscher

<sup>\*</sup> Irm. Jones V San V 1

# The rave of the moon

magnery the gor test if the Northern into also known as the Moon strikes many the her tigh sphane packs. Her rays are arrows. Being blanded seems to be the most probable at ment resulting from this exposure. Epilepsy also is a possibility

As to Jewish superstition, we simply quote Samuel Kottek. "Regarding the change of the a sease [cp lepsy is accumented in the Tidman on Mitterson as add to me stands hade to be reflected by white mixture lep lepsy." (Baby conditioned in the conference of Persahim of 176). However, we many particle street excepts a solowing life a stands node to the right of condition in the point is commental furnished to the results and the particle of the property furnished seriously (damo benufso)." (Babylonian Talmud, Derekh Erez, 11.1)

European travellers in Arab countries have similar reports in popular belock in the Milad o East of Most tealing, however is a personal expenses of one of hose travellers.

Its place there is so paintumed communicates leefly associating about 11st of the 1 or person may be absence sheltering himself from 1s rive with the same core is he will be the cast from those of the same. The effect of the class if producing the speedy decomposition of fish and animal substitutes has lever as her is I know becausite mpter to be explained, the next animh have been to too I ast and West Indies can bear text mony to

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place of evidence femons by as a the manifold asses of the black headbore in Greek plan force.

What has all this to do with the moon? When we first look at the "Hand of Sin" in the coast ostic handbook we are a for a disapper mean asst as we experienced when trying it is a he me many—the Hand of the Good and the "Hand of the Goodess this Hand of the Moon-god is—for as—unpredictable be a see as symptoms at our display a distinctive pattern." Unity the category readous Hand of Sin studied above (p. 128), stands out We may add that trembing orange and being share (make) of parts in the body are other symptoms in a pumber of cases." Being alternate whot and end without hasing exert is the interest tender of The Hand of Sin also affects less here body as the baby is extremely tenders. In republes A haby can also suffer from being knocked down landpart or but (midisal) by he Moon god<sup>10</sup>, the first expression is anique, the second is rarely used for the Moon god. We have seen that in the European tradition babies are particularly in danger of being streek by the minuter.

Other this survey of various limar influences we have to come to a conclusion. What does "struck by the moon" stand for "Epilepsy or leprosy of what

The most elegant hypothesis for viewing the various incases of the moon is the telewise. When the moon is full man is exposed to all its and, when unprotected he wire kind of activities and activities and activities and activities and activities are also possible. When the moon is new or rather during he moon essinghts at the end of the month, an epileptic fit caused by demone powers his deap has here the end of the month, an epileptic fit caused by demone powers his deap has here the end of the month, an epileptic fit caused by demone powers his activities for the door of the power is at the deap reactive. If the plant is the end we have a trained at the plant is a power of the plant with Xenophon of Ephesus have it that these spirits of her activities plants of the fitting present has a second of being present has a second his messenger. At the beginning of this book discussion being present himself each his messenger. At the beginning of this book discussion because it was sequested that his various of epilepsy some which we want of epilepsy some which we want of the legan to the expression of the plant is a sequested that his various of epilepsy some which we want of the legan to the plant it was sequested that

I prepsy and reprosy have more in common. Both evoke tear transfers or an uncless in which have near which withheld seesse in at ner when we consider some in some at the end of a hapter X.

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### X EPILEPSY AND PEOPLE

In this chapter we will discuss the ways society caped with optiopsy thirst, we will give a short survey of how they handled this discuse in children them in a more lengthy section how the feet against and find by some remarks on the leefings to be feet.

#### Chadren

In a psy often the manufact of a ready stage of the There are remetors stories of how suffering from 4 one example subated the Trials, but in the Cospet The Spart instrusted their newborn of work of our titue. They were of the tree plepsy taper pakent in sick is the Cost one ones were to be diseast sed. Since the disease may also every ling was done to achieve that but or ordinal writers this was are interesting problem, while changes in home in physiology as the contract those size coupling this? Hippocrates had an answer, Aristotle gave a strange one and Graci wrote a ractate about it, manual dictars.

In the Babylon an texts there is more than one reference to appear with Idre vision Of Babylonian letter speaks of the Hand of the God testing im a bibliotic flow and a Neo-Assyrian letter speaks of a baby affected by a nata Anbibia. Om has title Social orge forecast that a linear eclipse at the moment of a meep vision with the Social birth the baby will be seized by membas or Hand of the God. We affect a bird seen that these affections are forms of epidepsy of closely related to in the the chapter on babies in the diagnostic handbook attention is a soft the epidepsis. It is possible that one of the lost chapter is to be seet in it proposes in the handbook specific by dealt with children (Tablet XXIX).

The therapeutic texts to see so, at exchors a collidical one in published to let us the British Misseum as sole as worded to be in They are set to be integer and apertopase. The pertinent sections in three of them, from Assyrian Sultanie per a row See excit Uruk, displicate and have recently been presented in the state of the serie to install along by Walter Farber in his book on various admosts of behave School Amachen whilaf (1989) 10 We will summarise their entires.

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The working of this article is not without a few problems. In the first place, the texitorially says "and he does not complete his month". "His" is said of the slave and the passessive of the first bis, here or he lifter one spais is impositive elliptic. On bandore it is no increased by one or more persons, without by ecopy see in

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current literature. Often he suffic at a mise speed as ma Notwithstanding this syntactical peed of the heat translation is that very month, compare this line in an omen text. If in he street of a cry he waits for the sun to rise; he will perish that sank night of lise. Let us now proceed to the second problem, the word heating is to writer in the normalism as one would expect, but as be-en-in. The same an seal of mobile a wise in often of the speed, in a similar sentence. The grant at an Wisen Sode explicits his form as the absolute state of the subscribes heating and first also texture by the apreptic seizure. It is very possible that the eight is first like to be not an incompare a few time work at exiculting wice has the same ratisfal or a figure of the line is a time-specially interesting that one month is the term into the capital and one is Does this mean that this disease is hable to "fall" upon that one is to be compared.

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### In marriage Testing

riage impossible. The Lip Listar Code savs that the wife has charged her appearance or has become physically dischard. (§ 28) "the Hammurah Code that in high has seated" her (§ 48). This word often is translated as "fever" "Two litigations in coar make the height for the such site at one. The first write the Samenan concerns a first rate without high hy the demandance of a kine of pleasys. The second in Old Bahylonian Akkadian is more interesting to A widow, together with he with entering the hanse of a manage more interesting to A widow, together with he with entering the hanse of a manage him. Then, the lat animost hy he god in laters knowname) her and they go to see the sudges who has only the life to receive and they go to see the sudges who has only the life to receive and they go to see the sudges who has only the life to receive most tail into by the god. (Ko then be as a name Wildiam beween the work of the god" (apin at milestands for the expression has been compared with "touch of the god" (apin at milestands for the expression has been compared with "touch of the god" (apin at milestands when tends my right) has concern the later law books so much, and did she concern the later law books so much, and did she concern the later law books so much, and did she concern the later law books so much, and did she concern the later law books so much, and did she concern the later law books so much, and did she concern the later law books so much, and did she concern the later law books so much, and did she concern the later law books so much, and did she concern the later law books so much, and did she concern the later law books so much, and did she concern the later law books so much.

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adds that an angel of Satan staps han (2 Comith ans 12.2. It is often the aght that he is referring the epitepsy and Paul's sudden conversion on the road to Damascus is explained as a seizure. Whow, Paul writes in his letter to the Galatians. "You did me no wrong, you know it was because of a bodily ailment that I preached the gospel to you at first, and though my condition was a trial to you, you did not scorn or despise me...." (4.12-14). For "despise" the text offers literally to spit out" (ekptuo) which reminds us of spitting at epileptics. We admit that he pietry our does not have into this and ent habit. The disjust with which an epileptic was looked down up to me viole in extent experiments, and extent experiments are proposed as something in a top score in the post of story self-externors and mesh one high keys. I be of epilepsy's sisters (Acts 26.24.

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The Christian church or isidered op lopins to be possessed by a demon-arc, or that resect unfaller the solic companion in a priesthood increment is contagnos acture was leared. The Byzant ness shanned them is much as lopers and gave topics.

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the name sacred o sease, perhaps because they saw an analogy between the two

Toming now to the Babylonian world we have to admit that wilk now next to nothing about how they exceed another election man suffering from the lating sickness. It may be it dicative that they wished their enemies it among that does not go away and waches. May the demicins visit you may the spirits of the dead turn to you, may a lad home fail upon you may the Provider of Exilistand ready for you they "May home concision and) treinhing throw her diwn. A fragmentary may a initial ownwell carrier presents that the clothes should be taken off and whitever takes them (a) in the restrict and a sub-bia. A feat of this may or contagion may be seen up this."

The birth of in apreptic child portended of to his family an Baby chiar standard terminology the horse of his father will be disrupted" (bit abidit issuppuh). The first entry of table ANIX says that his will happen by the fact of a haby horn with Lord of the Ronf that same is said a sewhere on a baby having imight 10. A patient suffering from Spawe of Salphen in raying epiceptic as we have seen is to be a her the means disaster to his family. At this is in any with the harsh attitude of the Baby amans towards the handicapped the lame the feat the blind the damb 20. That the rick stence is harmful to the family is clear from this omen. "If an idioi (little lo semich is horn in the herical of a mean that house will be distribted. 30. That house had will be distribted to well known to receive the omen heritative is rarely at excit in the cast, and is a past of texts. There is a nicerity people with symptoms that were soonly indicate path of Spawn if Salphea is one example. At his lipsed person with an even charging face work blood body. 25 at strong a family in will distribute the house of a person deaf or both sides too.

At the end of the presentation of this material showing how despised an epileptic was it will have upon us why we find opilepsy and "leptosy" so often paired in the ancient texts. But hillnesses evoked uncanny feelings of disgust, a disgust mixed with awe, and this may explain the his beation, sacred where I a word which has many shades of meaning in Creek. Socred points at a superindata in gin of both diseases and it also conveys the tremendum, that overse time the Creek when continued with a sufferer. It has been shown that in later times "sacred, was used for a number of frightening afflictions and Croek sent." One may empare the Baby is manique, beation, the going way."

Note however the "spiritual" explanation by A Philipsborn flyzantion 33 (1963) 227. He discovers in the adjective "sacred" a province meaning which only applies to leptony "day unboth hare Leiden heproxygalt jetzt als eine von Gott auterlegte Profung, der Dulder als gott icher Ginade to Bialtig und besonders to the gots and masser icher han some her dage on sahripan de den hand is not and and is not to know the formal and the rest to know the same many beautiful and besonders as weight of near Hedge anguer to go know that a homely public come in

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### Social ostracism

with Creek "sacred" it is only used for opcopsy themas and implies and "approxy and cating that these two diseases can be invariable and suggesting that a divine will a behing them.

Thinking in more sophisticated terms, one might say that epilepsy and lepross or any other severe skin disease) can be considered is internal and external manifestations of the same aill ction. Then it is logical that the same pants were used against both: the beliebore by the Greeks, the uninu by the Babylonians. The Greeks saw as their common natural cause the black bile.

If the day only is three and it immum a general world in a disease in his improves immediately estable lake any skin covers.



### XI EPILEPSY AND ANIMALS

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Hippocrates wrote in the felicise of a finite sector, into grant tax polynomial particularly susceptible to this disease. Elsewhere in the power part his history in pre Estipated tome a four the symptometric to Sucted Discovers face. I then there acts like a goat, and if he roars, or has convolvious involving the right side, beyon, the Mother of the Condy weeks only by a line go as the analysis of the good as the Roma is thought that cuting goal many one mood the object of get ing a few addition pries framer Dudis was 1 th dds i to car i Hippocial s. The east is of his teat and have the the Conceks had the same bond thront more execution by the at skill has kets and mit we arranged takens were present so means on agrand he sease to re scientific relations to I that epicous and be open set we opt only in person with the factor and the Coreek ment of much against the formula description of a girl: "But it the afternoon area I paleness selves bet her selved as offsense which we send away to the wird goars. Jakety calling it socred to According to the exergence of these mass a state wild good a war approach a expecsion copy of a ased for the Sacred Disease, as the place were the diseases have to go. The crystolic proof Democrates was alvae by the Publications colleges to take with a repngal foldlic asserts of least and wrap how a wood Presumative Connect of the brain 19 Already Hippocrates a bserve that the brancof in epicphics, at its war little

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#### EPILEPSY AND ANIMALS

of fluid and foul-smelling, convincing proof that disease and not the derty is harming the body

A Staner in text sums up a number of diseases that sheep and goat can contract at easter dentified one of them dug i'd as epilepsy. The Babylonian diagnostic text translated in Chapter V compares the initial cry (?) with a variety of animal voices that of a dog, an assign on a dove. In a therapeutic extigiving the symptoms of Hand of Rooms demons depoty of Sin appears the shoats like a goat. We have already seen that a slaughtered he-goat played an important role in a lumigation ritual against epilepsy. Hemerologies prohibit the consumption of goat meas on certain days but do not covereptices as the disease following eating this, it is important. A like toroscope forecasts that a child born under the god acal sign. Coart hish, we be seized by berna includus magnatic. The name to out hish its HARMASKIAL out Capiteorius (capita = giat) broke promising but probabilits not the Babylomans hard the uncepasocal name. Coat for the constellation has nothing to an with epilepsy. Elsewhere we find that the demons faurker and "Oath" have the face of a goal.

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